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Mesa Modeen

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MIRZA ITESA MODEEN.

R. J. Lane del.

C. Hullmandel impr.

SHIGURF NAMAH-I-VELAËT;

OR,

EXCELLENT INTELLIGENCE CONCERNING EUROPE:

BEING

THE TRAVELS

OF

MIRZA ITESA MODEEN

IN

GREAT BRITAIN AND FRANCE.

LONDON

PRINTED BY S. AND R. BENNETT, DORSET STREET.

TRANSLATED FROM THE ORIGINAL PERSIAN MANUSCRIPT,

By JAMES EDWARD ALEXANDER, Esq.

LIEUT. LATE H. M.'S 13th LIGHT DRAGOONS;
AND ADJUTANT OF THE BODY GUARD OF THE HONOURABLE
THE GOVERNOR OF FORT ST. GEORGE, &c.;
AUTHOR OF TRAVELS IN AVA, PERSIA,
AND TURKEY.

WITH A PORTRAIT OF THE MIRZA.

LONDON:

PUBLISHED FOR JOHN TAYLOR,

WATERLOO PLACE,

BY JAMES DUNCAN, PATERNOSTER ROW;

AND SOLD BY PARBURY, ALLEN, & CO. LEADENHALL-STREET,

J. A. HESSEY, FLEET-STREET, AND HATCHARD

AND SON, PICCADILLY.

1827.

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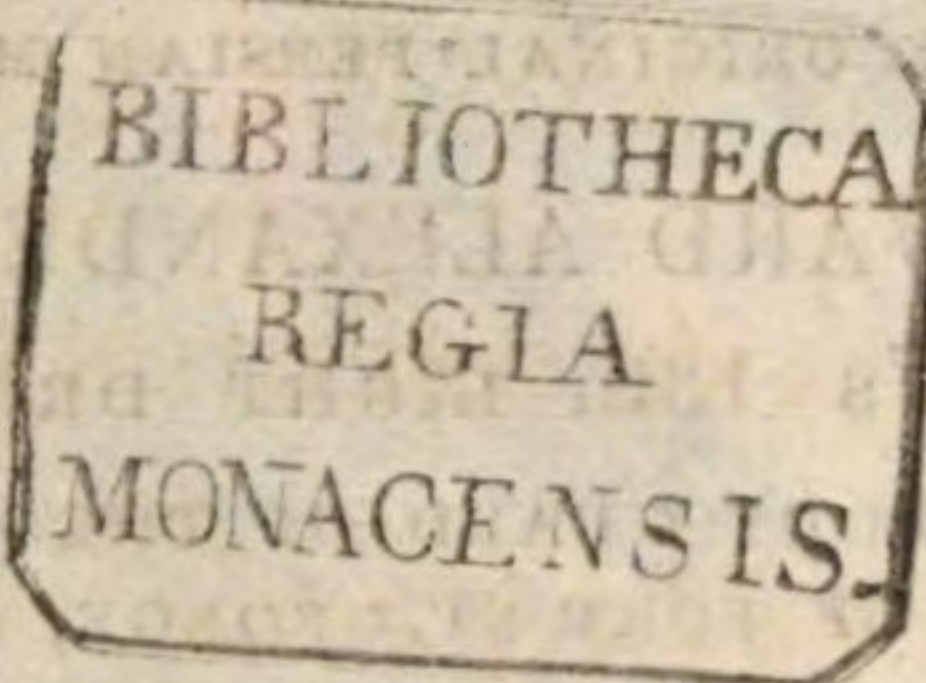
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MOST RESPECTFULLY DEDICATED
TO HIS EXCELLENCY
MAJOR-GENERAL SIR THOMAS MUNRO, BART.
AND K. C. B.,
GOVERNOR OF MADRAS, &c. &c.
BY HIS GRATEFUL AND OBEDIENT SERVANT,
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However, during the progress of my labours I was led to believe that many of the details would be found not uninteresting to the general reader, as exhibiting the impressions made on a native of Hindoostan by the manners, cus-

THE TRANSLATOR'S PREFACE.

on the publication of the work. As there are now, I believe, only two copies

of the Persian Manuscript extant, and the spirit of the Author, I fear, is fast fading from the face of the earth, I had not the most distant intention of ever submitting my lucubrations to the public; the only object I had in view was to furnish myself with a useful occupation during my leisure hours; for

“ Literato otio quid dulcius ? ”

However, during the progress of my labours I was led to believe that many of the details would be found not uninteresting to the general reader, as exhibiting the impressions made on a native of Hindoostan by the manners, customs, and superior civilization of the inhabitants of Europe, and I accordingly determined on the publication of the work.

As there are now, I believe, only two copies of the Persian Manuscript extant,* and the spirit of the Author, Itesa Moodeen, "the wanderer over the face of the earth," hath long quitted its clayey tenement, doubts may arise in the minds of many regarding the authenticity of

* The one which fell into the hands of the Translator was purchased by his Moonshee, from the head servant of the son of Captain S., (under whose charge Itesa Modeen went to Europe), after his master's decease.

the work ; but I trust they will quickly vanish upon perusal. The language employed, the similes made use of, and the general reasoning, will immediately convince any person at all acquainted with the manners and habits of Orientals that the work is any thing but spurious, and that it could not have been compiled by any other than a native of the East. Besides, I have made particular inquiries of some of the relations of those gentlemen mentioned in the work respecting the Author ; and I have been assured that they are aware of his having travelled to Europe in company with Captain S., (whose name I am prevented from giving, from a fear of hurting the feelings of near relatives of his now holding high official situations in India ; as the Author touches on some domestic oc-

currences): they also state, that they had heard that he wrote an account of his travels, though they had never seen it.

The year in which the Author undertook the voyage to Europe (1765), was one of peculiar interest to the Honourable Company, being that in which the famous treaty of Ilhabad was concluded, by which Lord Clive obtained from that ill-advised and unfortunate monarch the Emperor Shah Alum, the Commission of Diwany for the countries of Bengal, Behar, and Orissa. Those Historians who have treated on Indian affairs, state, “that this important business (the acquisition of the Diwany) was settled without hesitation or argument, as easily as the purchase of an ass, or any other animal, without envoys or reference either to the King of England or to the Company.”

Now the Author's mission to England was solely owing to a reference made by Shah Alum to his Britannic Majesty, regarding a protecting force to be stationed at Ilhabad; therefore this work may be found interesting, not merely from the relation of the Author's adventures, but also as disclosing some curious particulars in the secret history of the Company's affairs.

As oriental writers are not given to observing regularity in their productions, I have obviated this defect in our Author, by transposing several of the Chapters. I have also taken the liberty of making a few interpolations, to elucidate those passages in which the meaning was obscure. Should the style occasionally seem turgid or broken; this imperfection proceeded from an endeavour not to depart from

the sense of the original : a few passages which might raise a blush on the cheek of the English reader I have omitted, and others I have endeavoured to disguise, still however adhering to the import of the text.

In the original there are some tedious details relative to the first settlers in Bengal, of the English, Dutch, French, and Portuguese nations. These I have thought proper to omit ; also minute descriptions of the construction and different parts of a ship, and a long and dry narration of the discovery of America, which instead of interesting the reader, would only serve to tire him.

In conclusion, the Translator begs to say that he again comes before the public with diffidence ; but relying on the candour of the en-

lightened Reader to make allowances for any inaccuracies he may detect.

*Royal Military College,
Sandhurst, June 1, 1827.*

INTRODUCTION

lightened Reader to make allowances for any

inaccuracies he may detect.

Royal Military College,

Sandhurst, June 1, 1887.

INTRODUCTION.

IN the name of the most merciful God!
All due praise be to that Creator who, having withdrawn the sons of our first parent from the darkness of ignorance, presented them with the splendour of wisdom, and in the series of the descendants of Adam finally produced (our) Prophet, and made apparent the distinction between good and evil. Blessing and peace be upon that chosen Prophet, his great offspring, and his venerable associates.*

* Alee, Omar, Osman, and Abubukur.

To those possessed of sagacity, it will be shewn that I, *Shaikh Itesa Modeen*, a pilgrim and traveller (and now wearied of traversing countries), the son of Tajoodeen, and an inhabitant of the small town of Panchnöur,* being compelled by destiny, journeyed to Europe, and have (now) distinctly related at length some of the wonders and curiosities that I saw there; and in order that those who see this book may reap the whole advantage of it (without labour), I have abridged it, and as a mark by which I may be remembered, I have placed it in the library of the world.

* In Bengal.

CHAPTER I.

The original circumstances of the Author, and the reason of his going to Europe—He embarks in a French ship—An Account of the Compass, Winds, &c.

DURING the reign of Nouab Jaffer Alee Khan (with whom be peace), being on terms of intimacy with Shaikh Suleem Oollah Moonshee,* and Mirza Mahomed Cassim, the Head Moon-shee of the deceased Nouab, I acquired a facility in writing and reading Persian. In the dynasty of Cassim Alee Khan I entered the service of Major Park, and was present during the campaigns against Usud Zuman Khan and Rajah

* Moonshee, or Mirza, a secretary, teacher, &c.

Beer Boom. After the cessation of hostilities I had an audience of Hussurut Shah Alum Badshah,* and then came to Calcutta with the Major. At this time there were only eight Moonshees in the service of (English) gentlemen. After Major Park went to Europe, by his recommendation I was employed by Mr. Strechy, and for a short time was *Tuhsildar* † of Cootoobpoor; after which I served under different masters. To be brief, I spent the prime of my days in the service of Englishmen; and now, in my old age, I am subjected to every kind of trouble, which is my misfortune.

In the year of the Hejira 1180, ‡ Lord Clive having concluded a treaty between the Company and Shoojaud Dowlah, § he (the Nouab) took leave of Shah Alum. Then Lord Clive

* The Great Mogul.

† Tax-gatherer.

‡ 1765, A. D.

§ The Nouab of Oude, who has just been defeated by General Carnac.

having caused to be written, in the presence of the Emperor, the Commission of Sovereignty, in the name of Nujoomud Dowlah, the son of Meer Mahomed Jaffer Alee Khan, and the Commission of Dewany,* in the name of the Company, for the Soubah of Bengal, Behar, and Orissa, wished to take leave. Then Shah Alum, with tears in his eyes, said, “ You have arranged “ the affairs of the Company according to your “ own wish, but have given yourself no trouble “ to consolidate my wealth. You do not in- “ tend keeping an English army near me, “ during the time I occupy the throne of Delhi ; “ and now you are going away, leaving me in “ the midst of enemies.” Hearing this, Lord Clive and General Carnac were much distressed and somewhat ashamed. They answered: “ To “ retain an English army near you, without “ the orders of the King of England, and “ without first inquiring the pleasure of the

* Management of the Revenues.

“ Company, is impossible. But now we will
 “ state every thing to the English Monarch,
 “ and when the order arrives from England,
 “ certainly all matters will be (properly) ar-
 “ ranged ; but until a favourable reply arrives
 “ from thence, it is advisable that you should
 “ remain in Ilhabad. In the mean time General
 “ Smyth, who commands (a part of) the En-
 “ glish Army, will remain with you with one
 “ battalion, and will be subservient to you,
 “ and comply with your wishes in every thing.
 “ Besides this, a station for an English force
 “ is now established at Jaunpoor, which is in
 “ the vicinity of Ilhabad ; (therefore) when it
 “ may be necessary, the whole force will at-
 “ tend you, and now you ought by all means
 “ to rest contented (with these arrange-
 “ ments).”

After this, by the concurrence of Nouab
 Mooneeroo Dowlah and Rajah Shitab Rae,* and

* Two of the Ministers of the Great Mogul.

according to the wish of Shah Alum, his Lordship undertook to write and despatch a letter to the King of England, the purport of which was as follows : “ That now, under your favour, I am desirous of having the aid and assistance of an English army, officered by Englishmen, and between us friendship and good-will will constantly increase ; for we, being desirous of cultivating your friendship, have caused the Commission of Dewany for the Soubah of Bengal, &c. to be made out in the name of the Company, and the officers of your Government have arranged this with me in a satisfactory manner.” Along with a letter of the above tendency, it was determined that the present of a lakh of rupees in value * should be sent.

After this Nouab Mooneeroo Dowlah and Rajah Shitab Rae came to Calcutta in company with Lord Clive ; and his Lordship, in conjunc-

* 100,000 rupees.

tion with them, General Carnac, Captain S., and Mr. George Vansittart, but without the knowledge of the Members of the Council, having gone to the garden of Dumdumah, wrote the letter, and having impressed on it the seal of Shah Alum Badshah, gave it with the embroidered cover in charge of Captain S., in order that he might proceed as an ambassador on the part of the Emperor of Hindoostan to the King of England, and having presented a gift of a lakh of rupees in value to the English Sovereign, and his object having been attained, he might return. In this transaction a Moonshee, on the part of Shah Alum Badshah, was required to accompany Captain S.; and all the gentlemen having resolved to send me, they presented me, through the medium of Mooneeroo Dowlah, with 4000 rupees (for my expenses) from the Emperor's Treasury, and held out hopes to me of the future favour of my Sovereign. Being then young, I was pleased with the prospect of an

excursion to Europe, and embarked with Captain S.

After a week's voyage, the Captain told me that Lord Clive had taken from him Shah Alum's letter, and intimated that the present for his Majesty of England had not yet arrived from Benares; and as it was not proper to take the mere letter, it would be more expedient to wait till the ensuing year, when, having procured the presents along with the letter, and having arrived in Europe, he (Lord Clive) would give them in charge to him, and he would then present the letter and gift to the King of England. Upon hearing this I was stupified (with amazement), and I undoubtedly imagined that there was some (other) cause, and that this was only the pretext, and that this troublesome journey would be productive of no ultimate advantage to me. If I had known this before, I would not have undertaken it, but—

“ When an action is done,

And when the arrow has deviated from the mark,”

there is no remedy ; and being unable to better myself, I rested content with God's intentions, and he caused to fall light upon me the labour and hardships of the voyage.

On the 11th of Shaban, in the year 1180* (in the month of Makh),† trusting in the mercy of God, I embarked on board ship from the town of Higelee, and having bid adieu to Cazee Shaikh Alee Moola, who had accompanied me thus far, God only knows the grief that assailed my heart at being separated from my native land and relations. After we had weighed anchor we reached the sea in four days, the foam of whose wave gleams at night like lamps. I made a practice of bathing in salt-water. European doctors are of opinion that the sea-water and air are healthful, and in sickness advantageous ; this I myself ex-

* 1765, A.D.

† The Bengallee month.

perienced, not having been attacked (during the voyage) with sickness, with the exception of a griping and flux, which was cured by eating the seed of fleawort.*

The innate property of the iron of the compass is similar to that of amber, which attracts grass, and this is a species of iron that attracts iron. The needle of the compass constantly points to the North, and by reason of it Europeans are able navigators; and they have so simplified both nautical and other sciences, that to them the acquiring of knowledge is not attended with labour. They are a very powerful race, by reason of their industry and bravery. They have facilitated, in like manner, other matters of difficulty. This is their peculiar business, and in which they differ from other castes.

During storms they ascend to the top and top-gallant masts of the ship, even although the

* Psyllii semen.

wind be strong; and occasionally hang like bats from the ropes of the vessel. They have not the least fear in their hearts, as I myself witnessed in the last voyage. One night, during a stiff gale, the three top-gallant masts were carried away, and a European on a top-gallant-yard fell overboard with it. One of the ship's watch, who was standing near the gangway, instantly threw him a rope, and called out to him to lay hold of it. The man, twisting the rope round his hand, was hauled on board by the watch, and having received no injury, in a short time recommenced his work.

They term that wind "*shoortah*," when, after a storm has blown over, a gentle and pleasant breeze, like a morning gale, prevails; from it the seamen, after the labour attending a storm, obtain rest. Sometimes, however, it happens that there is no breeze at all, the ship is becalmed, and the masts swing from this side to that. Then the extent of sea resembles glass, being transparent and blue;

the vessel does not advance on her voyage, and in some parts (of the ocean) remains stationary a week or a fortnight. The mariners then sing and amuse themselves, and the gentlemen (passengers) enjoy themselves in dancing with their ladies. To me all this appeared strange; and becoming desponding, I thought, if the ship remains here a few months we shall all be starved, and when shall I be able to return to my native country?

CHAPTER II.

The Author arrives at the Island of Mauritius, and what occurred there.

ON the 7th of Shoual I arrived at the Mauritius. I paid a visit to a person called a Sarang, or an officer of Lascars, and to seven Musselmans, who were natives of Hooghly, Bulwar, Umbo, &c. and who had come (together) to pray at the feast.* I observed that every man had a wife and children, and from having lived there some time they had no inclination to return to their own country. They had married female slaves of

* After the fast of Ramazan.

the French, and had become their servants, consequently their masters would not allow them to leave. I was greatly rejoiced at seeing my countrymen; and through their means, during the sixteen days that I remained there, I was comfortably lodged.

The Island of Mauritius is seventy-five coss* in breadth. Towards the centre there are hills, woods, and desolate tracts; but on the east side two or three thousand begahs† of land are cultivated, where also is a small city.‡ The French factory and fort are constructed of stone, and are surrounded by gardens. Every respectable Frenchman having selected for himself a quarter of a coss of land, surrounds it with a hedge, and cultivates it. For agricultural purposes they have (each) fifty or a hundred male and female slaves.

* A coss is equal to two miles, generally.

† A begah, in Bengal, equal to 1555 square yards.

‡ Port Louis.

These slaves, in their youth and nonage, are brought from Madagascar and Malabar: they are purchased at a high price (fifty or sixty rupees each) from the ships employed in the slave-trade, and are employed in cultivation. In this island, besides Indian corn, ralah, dham, wheat, and cholum, there are no other kinds of grain. Those who are wealthy live upon fine wheat and rice, which are imported from Bengal, and other countries; the poor people and slaves are fed upon Indian corn, &c. They also prepare and eat a species of plant which grows there, the root of which resembles a radish; of this flour and bread are made. I one day ate a little of this bread, and it had neither a sour, sweet, nor salt taste.

In the bazaar, by means of the Lascars, I procured mangoes,* water-melons, cucumbers, musk-melons, and the other varieties of fruits peculiar to the Bengal month Jet. The weight

* The fruit of the *Mangifera Indica*.

of a mangoe was a quarter of a seer,* and of some half a seer, and not fibrous, but of an excellent flavour: the colour of the mangoes was green outside and blue inside. In Bengal this species of mangoe is scarce. Amongst the hills the cauzee nimboo and red pepper grow spontaneously: they are brought in from the jungles by the poor inhabitants, who sell them in the bazaar.

Here copper money and cowries are not current; but there is a paper currency, from one hundred or two hundred rupees down to eight and four annas. Notes are the medium in purchases and sales. The cold is great, and the earth is arenaceous, therefore a wall of mud and brick is not permanent. The houses are constructed of wood; the verandah of the house is likewise wooden. Wheels are placed below the floor, by which the house is

* A seer is generally equal to two pounds.

† A small shell used in Bengal as a coin, *Cypræa Moneta*.

elevated one or two cubits from the ground. The grass not being adapted for thatching, they fix with iron nails pieces of wood on the roof, after the manner of tiles, the one over the other, and the smallest quantity of rain-water does not percolate through. A house does not stand in need of repairs till after 50 or 100 years. The dwelling being on wheels, when they wish they use it like a carriage, and convey it far or near, even to the distance of one or two coss.

Around the whole of this island, on account of the dangers, there is no anchorage for vessels, except near the town; in the passage to which, for the distance of three coss, there is considerable danger, and it is difficult for ships to near the shore, also for unpractised navigators to pass and repass there. On this account, when for many years there was war between the French and English, the English, although they got possession of all the other French islands, yet were unable to take this one.

It is said, that when this island was inhabited by the Portuguese, rock snakes, serpents, and scorpions were so numerous, that the people were unable to remain. It was then handed over to the French,* when their priests, by a kind of necromancy, having caught the snakes, scorpions, &c. placed them in boats, took them a distance of two or three coss and threw them into the sea: from that time, snakes, scorpions, &c. have been unknown in the island. God knows, however, how far this is true. Fish are abundant; the inhabitants catch them with hooks and nets; but I did not observe any (exactly) like the Bengal fish; yet a few resemble the crowfish, and others in colour are like the *serinpotha*, but their mouth was wide and broad; there are also fish similar to the *bheda* and *bhugut*. I relished (from amongst all the fish) the *pontha*, whose colour is white with red spots: both the colour was beautiful and the taste excellent. I saw, likewise, other

* In 1720.

fish of good flavour, resembling *bonalee* and *moe*, both with and without scales.

The second day after we landed on the island, rain and wind set in, and for three or four days a great storm raged. The rain fell in torrents, and two French ships, laden with merchandize, and each riding with a couple of anchors, from the violence of the gale dragged their anchors, and were wrecked among the breakers. Our ship, also, when approaching the breakers, was run foul of by a Spanish man-of-war; but by the mercy of God, and the exertions of our brave hands, we returned in safety (to our anchorage). The outer plank of the vessel having received some injury, she leaked a little; both the boats on board were stove in, and their planks shivered to pieces. For sixteen days we remained there to repair the damage the ship had sustained. In this storm many vessels were wrecked and injured, (but) after (this) till we arrived in Europe we did not experience

such a severe gale, neither did any misfortune befall us. Captain S. and Mr. Peacock,* in a sportive and joking manner, said to me, “Owing to your prosperous foot† and your worth there is no fear (of danger).” I replied, “From an impure creature like me, and from my poor foot, what advantage is there? But God, in his providence, hath watched over his servants, and hath preserved his slaves’ field of hope fresh and verdant.”

* Another passenger.

† Lucky feet, and the influence of the evil eye, are firmly believed in, both by Musselmans and Hindoos.

CHAPTER III.

A description of some of the Countries and Islands which
were passed during the voyage.

I.—OF MALACCA AND PEGU.—These countries, which are situated to the S.E. of Bengal, are distant from thence half a month's voyage, and have been inhabited for a long period.

There was one Shaikh Jahir Jumalooddeen Housain, the *Unjook* of King Ackber, and also one of his ministers, who came to Adil Shah, the King of Bejapoor, in the capacity of ambassador,* and remained for a length of time in the Deccan. This man gave a descrip-

* In 1560, A. D.

tion of the Deccan and other countries, in a book which he compiled, called Rozutootaheeren, it is also entitled Muntukhbutouareekh : in that work, the account of Malacca and Pegu is as follows :—

“ In former ages the people of these regions had no religion, and knew not the difference between things lawful and forbidden. It happened that a man of the Sied sect* arrived in Malacca in a trading vessel, who instructed the people in the mode of praying, fasting, reading the Koran, and calling to prayers, according to the custom of Musselmans; and the people from seeing the Musselmanee manners, and from hearing the Koran read with a loud voice, in order to learn the ritual of Islam,† constantly assembled near the Sied, and read the Koran, and were instructed in the custom of Mussel-

* The highest class of Musselmans.

† The religion of Mahomed. The modern Malays are of the Soonee Mahomedan sect, but have little of the bigotry of other Musselmans.

mans ; until it chanced that the whole of the caste made him their Imam and King,* and subjugated themselves to his sway." In short, until this day the descendants of the Sied are nobles among that people, who still follow the practices of Islam.

Another account in that book states that this Sied subdued a certain Fairy, who lived with him for seven years, and bore him children ; at last the Fairy arraying herself in her own robes, became faithless, and deserting her children, returned to her own world. This story is well known in Bengal, and it is really a very extraordinary tale.

In these countries grain of all kinds, mangoes, cocoa-nuts, water-melons, and cucumbers, are produced. Adjoining the country of Malacca there lives a caste of people who are black, with satanical countenances, and in disposition like four-footed animals. They are

* Chief Priest.

called Singh. These people have no religion, they plunder the Ryots* of Malacca, and constantly between these two castes there is war.†

The country of Pegu is mountainous; in it teak wood abounds and cattle of all kinds. The food of the inhabitants consists of raw or half-dressed meat, their dress untanned hides. In the Rozutootahereen it is written, "In that country there is a custom

* Peasants.

† Among the aboriginal natives, and inhabiting the interior of Malacca, are the oriental negroes: these in appearance and manners are very similar to the inhabitants of the great Andaman Island in the Bay of Bengal, being of diminutive stature, with large heads, woolly hair, a jet-black skin, the nose flat, and the lips protuberant. They are called Samang by the Malays, and not Singh. Those who inhabit the wooded mountains go entirely naked, and have no fixed habitations, but roam through the forests in quest of roots and game. Their language, which is very barbarous and harsh, is not understood by the Malays. The Samangs of the plains are more civilized than the others.

that upon a person being seized with fever, and in consequence of his illness being confined to bed, a joyful meeting of his neighbours being held, they kill the patient, and eat a portion of his flesh in the shape of a Kubab;* (also) if two individuals, whilst gambling, lay a wager, the winner, from the loser's thigh and *partes posteriores*, cuts and eats a seer, or a quarter of a seer, of flesh; he then mashes the leaves of a certain tree, and applies them to the wound, and after the space of ten or twelve days the wound is healed up, no cicatrix remains, and he (the loser) may eat what he pleases, and his speed is not at all retarded by what he has undergone."

II.—OF THE MALDIVES.—The islands of Maldiva are situated to the south of Madras. The sovereign of these islands is accounted of inferior rank to the princes of India; however, he assumes the title of king. The people are

* A Roast.

Musselmans; they both pray and read the Koran, but are not strict observers of the articles of religion. The soil is arenaceous; on this account there is no agriculture, but the palmyra trees are innumerable. The people derive their sustenance from their cocoa-nut gardens; their food is the kernel of the cocoa-nut; the oil is used in their lamps. The dwellings are all constructed of the timber and leaves of the cocoa-nut tree; and they prepare from it cables, and make so many ropes that traders export to every country ropes from the Maldives; and the cocoa-nut oil that is imported into Bengal, &c. is all from thence.

The Maldivians build large boats of palmyra planks, which are not fastened with iron nails; on the contrary, they bind together (the planks of) the boat with nar* ropes, which render it so strong that they are not afraid of storms: having laden their boats with cowries and cocoa-

* The fibre of which ropes are made.

nuts, they trade to Madras and Balasore, and return with cloth and rice.

Cowries are found in the Maldives. The manner of collecting them is as follows:—The King of the Maldives has 1000 or 500 boats belonging to him; these repair, at the time of low water, to unfrequented spots, where the people dig holes, and, from the force of the sea at the time of the flow of the tide, these pits are filled with cowries. The boatmen pull quickly (to the spot), load the boats with cowries, and take them away; for a few days they keep them collected in a ditch, and when the inside of the shell is dried up they make a heap of them, and dispose of them to Bengal and other merchants.

III.—THE ISLAND OF CANNIBALS.*—Although the inhabitants of this island are human beings, yet their physiognomy is diabolical.

* The Author, perhaps, means Madagascar.

Their dress is of the skins of wild beasts, and their food consists of half-raw meat. They have a longing for human flesh; and, from there being mines of gold there, they barter balls of gold (unweighed) for men. When they perceive a vessel at a distance, they kindle a fire on a hill. Their intention in lighting the fire is to invite the ship to come to them. Those persons who are unacquainted with them imagine that the flame of the beacon is a signal for them to approach for a friendly purpose; and in order to lay in provisions, or to amuse themselves, they near the shore, and cast anchor. Those satanical people, collecting in troops from every side, by deceit and stratagem plunder and murder the ship's crew, and consider the ship as their lawful prize. If a vessel happen to be wrecked and cast away on the shore of this island, the people act in the same manner; and the following story is well known: when a certain Mr.

Henry was on his return to Europe, the ship was wrecked on that island, and the inhabitants devoured the whole crew. It is also related, that in former times another vessel went to survey the island, and lay in provisions, which also met the same fate that the other ship did. From that period no ship, in order to be safe, goes there; if it approach, it is anchored at a distance, and a boat being sent to the beach, the crew supply themselves with eatables. If they are desirous of procuring gold, they take a murderer or a thief that is a proper subject for slaughter, they hand him over to the cannibals, and take gold in exchange.

CHAPTER IV.

Of the Cape of Good Hope, and the Island of Ascension.

AFTER we had weighed anchor, our course from the Mauritius was south-west. When we neared the Cape of Good Hope, we were unable to weather it on account of an adverse wind, and retrograded five hundred coss. For twenty-five days the wind blew from the same quarter. When it abated a little, we doubled the Cape with great difficulty. For two weeks we lay at anchor at Cape (Town).

The Cape itself is a promontory of the country of Hubsh.* The country round the Cape

* Black.

is under the dominion of the Dutch, who have built near the sea a beautiful city, and there planted different varieties of European and Indian trees, such as the vine, apple, nashputee, quince, pear, bandana, mangoe, and plantain. The inhabitants plant cypress and box trees in their gardens and along the walks, and are great horticulturists. Before the Dutch settled at the Cape, it was a wilderness, and the Hottentots and Bushmen of the country were like the caste of Tumblers in India. They carried their houses along with them ; and men, women, and children, to the number of seven or eight thousand, with horses, sheep, and cattle, (were in the habit) of coming to the Cape from another country, and having remained there for three or four years, afterwards moved off in another direction. The clothing (of the Hottentots) is undressed skins, and their diet raw and half-raw meat, also milk, mutton, and wild fruits. They are of a good stature and corpulent, and are so swift and active in the chase, that they

catch with ease wild boars and deer. They dig deep pits in the elephants' haunts, and when these animals come in herds from the jungles and hills to graze, they make a great noise with musquetry, and drive them in the direction of the pits, into which they fall, and in a few days they die for want of food and water, and the Hottentots dispose of the ivory tusks to merchants.

The Dutch purchase men, women, and children in Bengal. I visited some of these slaves, and although they had forgotten the Hindee and Bengalee languages, yet we were able to converse by signs. They used to fish for me.

The island of Ascension is situated to the N.W. of the Cape, and we arrived there after a month's voyage. This island is uninhabited. Fish are plentiful here. Amongst them there was a small species resembling the crow-fish: the mouth is gaping, and the body covered with scales of a black colour; they are

of excellent flavour and in great numbers. The seamen took them with hooks.

Here the turtle is of great size, weighing twenty maunds,* or even more. On moonlight nights, when they repair to the sandy beach of the island to deposit their eggs, the seamen conceal themselves and lie in wait for them at some distance. When the turtle lands, the people rush forward, seize him behind, and overturn him. In this way, in one night, we caught forty or fifty, and the flesh and eggs were a great treat to the crew. A turtle served for a day's consumption. Water-fowl (of all sorts) abound here, and birds resembling the *kulung* are numerous; but they do not build nests, for there are neither trees nor grass here; they live in pairs on the tops of hills, rocks, and eminences. I observed that they were not afraid of man, for when the sailors attempted to seize them, they merely

* A maund is equal to twelve seers, or twenty-four pounds.

screamed, and struck with their beaks at the hands of the men who caught them.

The men gave me two birds of the goose species, which I carried on board, and my servant, Mahomed Muckeem, was well pleased at seeing them. Having killed them, he cleaned and purified them, and dressed them in ghee* and with hot and cold spices; but the meat was tough, and an unpleasant stench could not be got rid of. At last we threw the whole dish into the sea: but the Europeans ate them, having first grilled them on the fire. Europeans, particularly the French caste, are certainly very dirty feeders.

In Ascension grass is very scarce. On this account there are no quadrupeds, with the exception of a few sheep: for a certain French captain having taken a couple of sheep, male and female, left them there; and writing on a slip of paper that they were not to be molested, he placed it in a bottle, and leaving it on an

* Clarified butter.

eminence, near it he sunk into the ground a flag-staff, in order that those who might come from ships to the hill, might read the paper and not take away the sheep.

The ocean is full of wonders. If I chose to write of them all, it would require a separate volume: therefore a short account shall suffice.

1st. The flying fish in appearance resembles the Dewa fish of this country; it is three fingers in length, and on the sides there are a couple of wings, which are four fingers long, similar to a spider's web, and of a finer texture than silk paper. As long as the wing of the fish remains moist they have the power of flying: when the wing becomes dry from the sun and wind acting upon it, the fish falls into the sea or upon the vessel. Seamen place a small quantity of opium in the belly of this fish, carefully preserve it, and dispose of it at a high price in India and other countries. The doctors of Hindoostan say that it is a powerful stimulant, and from eating it an impotent person recovers

his lost powers. The sandfish likewise possesses this property.

2d. The sea mugur,* or in English the whale. In bulk it is equal to two full-grown elephants, and even larger : its jaws, also, are like those of an elephant. Its nostrils are on the crown of the head. In the act of inspiration water gets into its throat, and when it expires, the water is thrown out and rises like a fountain, and in height equal to that of a palmyra tree, and with a mighty noise, so as to be heard at the distance of a mile.

In expectation of getting something to eat, and in order to see the ship, one of them approached us. At one time it dived, and at another rose above the surface. If upon its emersion it had happened to strike the vessel, even slightly, perhaps she would have been bilged. When I saw it I was greatly alarmed, and was afraid of its near approach.

* Mugur is commonly translated alligator ; here it means a cetaceous animal.

3d. The Hog-fish.*—Another fish is the hog-fish, whose head resembles that of a sow. It has likewise got a couple of feet. For this reason, the English give it the name of hog-fish ; its colour is black, and there are no scales on its body. In weight it is about two maunds. When from a distance it smells the ship, it approaches joyfully, and leaps like a deer of the forest, and falls into the ship's wake, and on the starboard side and on the larboard, before and behind, it accompanies the vessel like an attendant, to the distance of forty or fifty coss ; and when altogether, a thousand of them leap (out of the water), then a noise like a tempest arises, at which the people are amused. The Europeans having killed one of them with a bullet, grilled and ate the flesh, but it was tasteless and had an unpleasant odour. The European physicians maintain that the meat of large fish is unwholesome, but our Europeans sustained no detriment.

A species of *Phoca* (seal).

4th. The mermaid is a beautiful woman from the head to the waist, with two breasts, a mouth like a flower, black tresses, dark eyes, of a good stature, with eyebrows like a bow. On seeing her countenance the hearts of lovers are wounded, and those who are inexperienced in affairs of the heart are confined in the snare of her enticements. Beneath her waist the limbs and lower parts resemble a fish with a forked tail. The effigy of this animal is placed on the stems and sterns of ships. These extraordinary beings are seen by mariners near dangerous parts of the ocean, and when they appear it is a bad omen. May God in his mercy prevent any one from seeing its countenance, for it is a kind of genii! When it sits upright in the water to the waist and shows its face, the sailors viewing its countenance lose their senses. It then calls on one of them by name. The individual called upon, on hearing its voice, becomes greatly agitated, and prepares to go upon hearing the call repeated: at the third summons he leaps into the sea, and

is lost to the view of beholders. They say that if that person were to be bound with a chain of iron, even that could not detain him. In this way seizing men, the mermaid conveys them to a dry island, tends them carefully, and feeds them on fruits, &c. and cohabits with them. There is a story, that in former days, a certain vessel in distress touched at an unknown island, and found there a man who had been carried off by a mermaid; they took him on board, but he being dumb they could not learn from him the particulars of his history.

CHAPTER V.

The author arrives at Nantz, in France ; and what happened there.—He lands in England.

WHEN we had approached within one or two coss of the shore, at Nantz, a town in France, we let go the anchor and fired a gun : a pilot-boat then put off to us, and the pilot brought us to the wharf of the French Company.

Then the poor people who dealt in every commodity came and offered us for sale different kinds of fruit, bread, and fresh butter. The sailors, who had not seen this fare for six months, regaled themselves on it, and were greatly rejoiced at seeing their native land. I

myself for six months had (hardly) seen any thing besides the sea and sky, and like a wild animal confined in the cage of the ship was continually numbering the planks, and thought that there were perhaps no bounds to the ocean. In short, the sight of the land and the buildings infused a new life into my frame.

I thought it strange that the lower orders of French, who (I suppose) were unable to purchase (leathern) shoes, wore wooden ones, in which they walked along in a ludicrous and whimsical manner. In England, though there are (many) poor people, yet they do not appear abroad without (leathern) boots or shoes. Captain S. and Mr. Peacock, seeing the miserable condition of these people, laughed, and said : “ These are very wretched people, but it is “ all owing to their own indolence, for they are “ not industrious like the English.”

When we came alongside the custom-house, the custom-house officers came on board, and stationed sentinels, because it is an edict of

the French King that no private person (clandestinely) shall bring or dispose of merchandize : if any one does so, the goods are seized and a penalty inflicted. Under these circumstances, the mates, a doctor, and a clergyman, who had brought some pieces of cloth from Bengal, concealed them, like thieves, in their pockets, tied them round their necks, rolled them round their waists, and went to their own houses.

Captain S. and Mr. Peacock having disembarked, went in search of a hired lodging, and I remained two or three days on board. These gentlemen took a great quantity of cloth and other things with them, for the French (custom-house) officers do not molest Englishmen and people of other nations, but allow them to pass unexamined.

I remained in Nantz for sixteen days, after which Captain S. and Mr. Peacock set out post in a carriage for England, and I, embarking on board a sloop with the baggage that was left

behind, after a week's voyage arrived at Calais. I remained there a fortnight, and went about seeing the sights in the town. The country people build the walls of their habitations of stone and plaster; and having finished (the wood work) of the roof of the house, they place upon it earthen tiles. In Europe there are no bamboos; for this reason the roof is made with planks. The food of the lower classes consists of broth and barley bread: their dress is of thick woollen, or cloth made from the hemp plant, of which also ropes are spun. Only a few of the people wear (leathern) shoes and boots; the generality do not.

The French assert that the English are instructed by them in music and horsemanship, for the wealthy among the English send their sons and daughters to the schools in France; in consequence of which, say they, the English are now skilled in the arts and sciences. In former times they had neither the abilities nor the skill which they now possess, and were

ignorant like the generality of Hindoostanees : however they allow that they are brave soldiers. The lower classes of English (say they) do not go to foreign countries to serve or get employment ; why ? because they are a stupid race and slow at acquiring knowledge, therefore even if they did go to other countries, no person would employ them, consequently they would be reduced to misery for want of food and clothes. But the French caste are skilled in all the arts and sciences, and wherever they go they ingratiate themselves with strangers, and acquire dignity and honour. In short, I clearly perceived that the whole conversation of the French was an attempt to display their own superiority, and without any good reason they abused other castes.

After leaving Calais I arrived in England in one day, at the small sea-port of Dover. The custom-house officers came on board the packet to examine us, and in the trunk of Mr. Peacock's wife, who was of the caste of black

Portuguese, they discovered two pieces of moosujhur,* and one piece of kumkhoab;† they therefore determined to punish her. I disembarked and put up at an inn, and having written a letter concerning all that had happened to me, I despatched it by post to Captain S., then in London.

I was constantly in the habit of viewing the sights both in the city and neighbourhood; and the English, who had never before seen a man of Hindoostan dressed in the manner I was, accounted me a great curiosity. They came to me in crowds, and because I was a foreigner they were very kind to me. The great and small of the town showed me that they were friendly and favourably disposed towards me, as if I had been an old acquaintance: I was comforted by their kindness and humanity, and care was banished from my soul.

* A kind of silk cloth.

† Commonly pronounced kincob, silk worked with gold or silver flowers.

One day some people took me along with them to the assembly-room, where were ladies and gentlemen and a band of music. As soon as we arrived there, a stop was put to the dancing and music, and they all began to stare at me, and having examined my robe, turban, shawl, and other parts of my costume, they thought that it was a dress for dancing or acting in. I endeavoured to persuade them to the contrary, but they would not believe me; and every one in the assembly continued to gaze at my dress and appearance, and I continued observing their excellent entertainment: and it is singular that I, who went to see a spectacle, became myself a sight to others. In that wisdom-deceiving assembly, the fairies seeing the Hoorees* that were there met, drew over their faces a veil of shame; and the boys of Paradise viewing their sun-like faces, being put out of countenance, hung down their

* Black-eyed nymphs of Paradise.

heads. I myself, losing my senses, could see no difference between the brightness of a lamp and the splendour of their beauty. I stood like a statue in one spot, and reflecting on the excelling power of the Almighty, I praised God, and recited this distich:—

“ Out of dust he produces a (living) body,
And from seed makes a fair face.”

Captain S. and Mr. Peacock having come down from London in order to recover their effects, placed me along with Mahomed Muckem in a carriage; and after our arrival in London, and in the neighbourhood of Covent Garden, in Captain S.'s brother's house, we rested ourselves after the hardships of the voyage.

I was highly pleased with London, and the English likewise were much gratified at seeing me. Notwithstanding I was neither a man of

science nor abilities, yet they treated me kindly. Truly, I am unable to praise sufficiently the worth and virtues of Europeans, for they esteem a traveller, or an inhabitant of a foreign country, dearer to them than their own life, and take great pains to win the confidence of strangers, and greatly patronized me.

Before I went to England the English had never seen a moonshee dressed in the manner I was, only Chatgaon and Juhangeer Nuggur Lascars :* the people were (therefore) unacquainted with the manners and conduct of a Hindoostanee. On this account I was reckoned a great man of Bengal, if not brother to some nouab or other, and people came from far and near to visit me. Whenever I attempted to go abroad, crowds accompanied me, and the people in the houses of the bazaars thrust their heads out of the windows and gazed at me

* Hindoostanee seamen.

with wonder; and small and great, thinking I was some extraordinary production, ran from the lower stories of the houses to the second and third floors, and foolishly cried out, "Look, look, a black man is walking along!" and the people heedlessly running down in crowds from the upper stories, came to the doors, and stared at me, and were astonished. The children and boys took me for a black devil, and being afraid kept at a distance from me.

At the time I arrived in London it was the hot season, and I used to dress in my jamah,* with my turban on my head, a sash tied round my waist, and a dagger in my belt, and went abroad after the manner of a man of Hindoostan. Many people were much pleased with my costume, and a few thought it was the dress of the Harem and of delicate females. After two or three months had passed in this

* A long garment.

way every one entered into friendship with me, and the fear which the common people had of me all vanished: they then approached me, and the ladies of the bazaar, smiling, said, "Come, my dear, and kiss me."

CHAPTER VI.

A Description of the City of London—The Buildings—
St. James's Park—The Streets and Shops.

WHAT can I say in praise of the City of London? for on the whole face of the earth there is no other so large or so beautiful. My tongue wants ability to describe in a fitting manner the excellence of that city. A river flows through the midst of it, upon which is seated the city fort, which is built of black stone and is very strong: it is called the Tower. In it are numerous armories, and I saw there an immense number of cannon of brass and gun-metal, both plain and ornamented. One gun is very large: in length it

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is sixteen cubits, and its diameter is such, that if a person sits down on one side of it, he will not be able to see a person sitting on the other side. The muzzle is so wide that a middling-sized tailor can sit in it and work. A woman with child lived for a year in this gun and bore the child; the seducer came at night and brought meat and drink for her, and no other person knew of it.

Again, there is (here) a large house in which a lakh of guns and pistols are hung in order on the pillars, in another room caps and helmets of iron, coats of mail, swords, spears and other arms, are suspended from the ceiling; on the floor are the effigies of former monarchs, made of brass, copper and bronze, they are covered with coats of mail. In another house is the Tungsai, there silver and copper money is coined.

In London, edifices of brick are numerous; but I observed that the churches, both old and new, were generally constructed of stone.

Amongst them the cathedral of St. Paul's is celebrated for its size and beauty, and is deserving of being visited. My tongue is unable to speak its praises. When I had entered the edifice and the gallery, Captain S. (also) entering upon the gallery, said in a whisper, "Moonshee, what are you about?" I was then standing at the distance of forty cubits from him, and his voice fell distinctly on my ear; and I replied, "I am viewing the "spectacle;" and my answer likewise was plainly heard by the Captain on the other side. From the gallery, ascending by the outer stairs of the building, I reached the upper part of the cupola, from whence ten or twelve coss of the plain below fell under my view: then all the buildings of five and seven stories appeared in my eye to be very small, and the people, horses, and sheep seemed to be the size of cats. Truly it was a heart-opening and pleasure-inspiring fabric. There are no stone buildings, either of the strength, height, or size of this in Hin-

doostan, with the exception of a few of the domes of Bejapoor.*

Westminster Abbey was built by a king of Denmark: it is very ancient, but even now it appears new. In it there are statues which were executed by the first sculptors. One of them is the figure of a beautiful female: it is of marble, and three and a half cubits in height; it stands in the centre of the edifice, on a white slab. From a distance it seems to be a woman standing with a sheet thrown over her head. The lineaments, the curling of the tresses, and folds of the skirt and veil, were all finished to a nicety. When I viewed it from a short distance, I knew not whether it was a living or an inanimate form; but upon approaching it I was greatly amazed at seeing so beautiful a statue. Similar to this one I

* The mausoleum of Sultan Mahmood Shah, which I have seen, is surmounted by an immense cupola, and is equal in height to St. Paul's; in it there is also an excellent whispering gallery.—T.

saw many other statues and beautiful forms, and from beholding them my heart was gladdened.

Westminster Bridge is built of stone, its length is equal to the breadth of the river which runs below the fort at Calcutta; four carriages can pass over it abreast; the arches are of such a height that boats of the middle size are able to pass with ease under the bridge. Although there are two other bridges, yet that of Westminster is the largest. It is said that this kind of bridge is only to be found in two other places in the world, one at Bagdad and the other at Rome.

The King's palace externally is neither beautiful nor magnificent: the exterior walls are not even plastered, and it resembles the houses of the merchants; but the residence of the Queen is very handsome. I was informed that the interior of the King's Palace is elegant and chaste, and that the suites of rooms and

the buildings of the harem are painted of a verdigris colour.

The King's garden is very old; it was laid out in the times of by-gone monarchs; it is outside the City. In the extent of garden there are plots, walks, green seats, flower-beds, three, four, six, and eight cornered, which are neatly arranged: they are planted with different varieties of flowers, and green plants, also with different kinds of fruit trees, as the apple, gooseberry, peach, pear, filbert, &c., and also with Hindoostanee fruits and flowers, as the musk melon, the water-melon, cucumbers, oranges, pomegranates, and a variety of the water-melon, also the rose, henna, marigold, the tube-rose, and the cock's-comb flower.

In Europe, by reason of the cold, they are unable to raise (in the open air) the fruits and flowers of Hindoostan. On this account (they construct) a house, three sides of which are brick; to the south it is left open; this is co-

vered in with plates of glass, in such a manner that the cold air is unable to penetrate; from the transparency of the glass the sun's rays fall on the inside. In the cold season, in order to obtain heat they light fires in stoves which are kept in that house, and filling the flower-troughs with mould, they sow in them fruit and flower seeds, so that, by the warmth of the sun and the heat of the stoves, musk and water-melons, oranges, pomegranates, and other fruits of Hindoostan, are raised. In this manner I observed in many places that the European gardeners produce (Eastern) fruits by this labour, and dispose of them at the rate of five rupees for a pomegranate, and three for a musk-melon. Again, the standard trees along the walks are arranged very tastefully—they likewise cut the branches into the forms of men, &c. so that at night it appears as if a person were standing there. To bring them to these shapes many days are requisite.

The generality of the houses in London are

of three and five stories. In this country (Bengal) the rooms are lofty, in order that there may be a current of air in hot weather; but in consequence of the cold and frost in Europe, they are low. The floors are wooden, the ceilings are painted white, and the walls are covered with coloured paper. When the wind blows the walls of the houses shake, and strangers are afraid of their falling; but there is no cause for fear, though I myself was alarmed.

Near the Queen's Palace there is a park, in which deer are kept: the walks on both sides are lined with shady walnut-trees. On Sunday, men, women, and youths, poor and rich, travellers and natives, resort here. This park enlivens the heart, and people overcome with sorrow, repairing thither, are entertained in a heavenly manner; and grieved hearts, from seeing that place of amusement, are gladdened against their will. On every side females with silver forms, resembling peacocks, walk about,

and at every corner fairy-faced ravishers of hearts move with a thousand blandishments and coquetries ; the plain of the earth becomes a paradise from their resplendent foreheads, and heaven (itself) hangs down its head for shame at seeing the beauty of the loves. There lovers meet their fairy-resembling sweet-hearts : they attain their end without fear of the cutwal* or of rivals, and gallants obtain a sight of rosy cheeks without restraint. When I viewed this heavenly place I involuntarily exclaimed :

“ If there ’s a heaven on the face of the earth,
It is here ! it is here ! it is here ! ” †

* The chief officer of police of a city or town.

† “ Agur firdos be rooe zumeen ust—humeen ust, humeen ust, humeen ust.”

And the love that is o’er, in expiring gives birth

To a new one, as warm, as unequall’d in bliss ;

And, oh ! if there be an Elysium on earth,

It is this ! it is this !

MOORE.

The streets of the city are spacious. On both sides are houses, three and five stories in height, which are uniform, resembling the Calcutta barracks. They are neither crooked nor deviate from a straight line, therefore strangers and ignorant people are apt to commit mistakes. To prevent errors, the owner of a house causes his name to be engraved on a brass plate, which is affixed on the upper part of the outer door. Artizans and tradespeople have the signs of their occupations painted on a board which is attached to their doors: as, for instance, if it be a shoemaker, there is the figure of a shoe; if a baker, the picture of a loaf; if a fruiterer, different kinds of fruit. I was told that in the same way the residences of the cyprians are distinguished: of this, however, more hereafter.

The people of condition inhabit the first and second floors of the houses: the fourth floor is appropriated to servants; the ground floor is rented as a shop. In the shops are

glass-cases, in which the different articles are properly arranged.

The streets are paved with stone, and their breadth is such that three carriages are able to pass one another: besides, for foot-passengers, on both sides of the streets there is a space of two yards and a half in width. Horsemen and quadrupeds are not permitted to go upon the pavement, which is set apart for foot passengers and gown-dressed ladies.

On both sides of the streets, with an interval of thirty cubits, posts are erected near the walls of the houses, and of the height of eight or nine cubits; on every post a glass vase is suspended in an iron ring, and in every district (of the city) two men are appointed; one of these during the day, cleans the (glass) vases, and goes along placing a wick and oil in them; the other, in the evening, comes with a torch in his hand, and quickly lights the lamps, and all at once to the distance of an arrow's flight the streets and bazaars are lighted up and

gleam; to the sight the light is considerable. In this way the whole city and streets are lighted up; the people walk about until the second watch of the night, and they have no need of torches or lanterns. It is customary in Europe, for noblemen and princes to walk on foot both during the night and day, and they do not find it necessary to be attended by grooms, servants, or torch-bearers.

CHAPTER VII.

The British Museum—The Theatre—Circus—Juggling
—Vauxhall—The gigantic Woman.

THE British Museum is a building in which are preserved, by way of specimen, different varieties of the extraordinary productions both of the land and water; also curiosities from every region, in order that if scientific individuals are in doubt regarding the external form of any object, they may repair to that house and satisfy themselves with their own eyes. There I saw books written in the Nagree, Bengallee, and Decanee characters, and treatises in Arabic, Persian, Soorianee, Greek, Chinese, and works on the religion of

the Persians, fire worshippers—also different specimens of metals and gems, as rubies, emeralds, turquoises, cornelians, diamonds, coral, pearls, and both real and counterfeit beads; from amongst all these, there was a large diamond in weight one quarter seer (half a pound) I was told that nearly forty years ago this diamond was procured by a governor of Madras in the rough state, and after it was cut, is turned out a diamond of a fine water—before this one, Europeans had never seen so large a diamond. The governor presented it to His Majesty, and got preferment by reason of the gift.

I observed different varieties of marble, crystal, Jesus stone, Moses stone, jasper, amber, and the load-stone: also different marine productions, as the oyster, in whose belly a pearl is found, and coral which grows at the bottom of the ocean like a shrub; the divers breaking off branches of it bring it up with them. I heard it said that there are certain parts in the sea

where, if an article be immersed, after many days it becomes petrified, as nearly a century ago a certain ship sunk near the sea-shore, and at this time divers bring up different things which have been immersed, as bottles, &c. I saw one of these bottles, one half of it had the appearance of stone, the other half was glass. I also saw leaves of trees which had been under water; these also were petrified: when you broke the stone, a distinct impression of the leaf was seen on both pieces.

There were also different things from Hindoostan, as dholuks,* manduls, timbrels, mirdung, surmundla, and the crooked bamboo of a palankeen; fruits, as the mongoe and others, peculiar to India, are preserved in spirits, in bottles, by way of specimens; also different kinds of snakes, as the black snake, kioonta, kokhra, dhonda, hulleela, wida, hema, and turas;† also varieties of the boora, &c., are

* Drums and different other instruments of music.

† Bengallee names for different varieties of snakes.

preserved in the same way. Scorpions are preserved by drying them. Insects, as different kinds of flies, muskitoes, fire-flies, and other volant insects, both of the land and water, as many as are in this country both large and small; there are none wanting, for they are all collected in that house: likewise many different species of quadrupeds, as the musk deer, and wild ass; and birds, as eagles, parrots, minas, loorees, falcons, shaheen,* joora, beesrak, hawks, &c.

I also saw the bhoj-putter;† a cutting of it, there, was seven or eight cubits in length, in thickness it was equal to a toddy-tree, and the bark was thin, like the husk of an onion—the picture of an European woman, from whose forehead two horns sprung, in length equal to two fingers—three mummies who had died 3000 years before; these corpses are brought from Egypt, and kept here. They say that in

* Varieties of the genus *falco*.

† The bark of a tree used in making Hookah snakes.

former times, it was customary upon the death of a great man, for his relations and sons to embalm the body with varnish and spices, and to keep it rolled up in the leaves of trees, cloth, &c. When they wished to see the countenance of the dead, they unrolled it, and the colour of the cheek continued as fresh as ever. Thousands of rupees used to be expended in the process of embalming.

I observed a few fish of the sea-unicorn species, and their horns both small and large were preserved in the Museum. I was informed, that from the horn of the tiger-fish,* handles of knives, daggers, &c., are fabricated: from amongst the rest, there was the horn of a very large fish, which was twisted like the horns of the black antelope; upon measuring it, I found it to be five cubits in length, and of the thickness of an ordinary sized bamboo; its weight was so great that it was with the utmost difficulty I could lift it with both

* The *squalus pristis*, or saw fish, is perhaps meant.

hands. I saw likewise the jaw bones of a great fish,* which from their size confounded wisdom ; the head was like the head of an elephant, and the height of the head exceeded that of a man ; upon seeing it, I concluded that when alive if it were to open its mouth an elephant might enter it.

In Europe the manner in which plays are acted, and balls and musical parties conducted, is (entirely) different from that of Hindoostan. The people of this country (India) send for the singers to their own houses, where they view the entertainments, and squander away a large sum of money for one night's (amusement). In Europe it is usual for a few individuals to enter into partnership, (or) as it is called in English, a company. They fit up a house, in which dancing-girls, skilful musicians, singers, and actors, are engaged to perform. The audience consists of from three to four thousand

* Whale.

people. The lower orders, who sit above all, give one shilling, equal in value to half a rupee; the middle classes, who sit lowest of all, a rupee and a half; and the great folks and noblemen, who sit (round) the middle of the house, give two rupees and a half. Separate rooms (boxes) are allotted for them. The place where the King sits is in front of the dancers. His Majesty sits there along with one or two of the princes, and these give each an ashrufee.* Now it is to be understood, that a poor man for eight annas,† and a rich individual for two rupees and a half, see a spectacle which is fit for royalty itself, and which the people of this country have not even seen in their dreams. In one night the dancers and musicians collect five or six thousand rupees, which cover the expenses, and the audience is sufficiently amused.

* A gold coin. The Calcutta ashrufee is equal in value to £1 11s. 8d.

† Sixteen annas make a rupee.

It is the aim of this caste to accomplish great undertakings at little expense. In Hindoostan luxurious young men, for seeing a nauch,* squander away, in one night, one or two hundred rupees ; and lakhs of rupees of patrimony, which they may succeed to, in a short time take wing.

How can I describe the dances, the melodious sound of violins and guitars, and the interesting stories which I heard, and (all the things) which I saw ? My pen lacks ability to write even a short panegyric.

From amongst all the spectacles, that of the curtains of seven colours (the scenes) is exceedingly wonderful, for every instant a new painting is exhibited. Then people, disguised like angels and fairies, the one moment come upon the stage and dance, and the next vanish from the sight. There is also a man with a black face, who is a kind of devil, and called Harlequin : at one time he appears, and at another

* A dance.

time hides himself, and sometimes attaches himself to the others, and taking the hands of the dancing-girls, he dances with them; he then scampers off, and taking a leap, he jumps through a window. At seeing this sport I laughed very heartily. In a word, the (whole) entertainment is excellent and wonderful.

Talking is not permitted in the Theatre: although the crowd is great, yet there is neither noise nor clamour. When a pleasing story or adventure is heard or witnessed, and they wish to express their approbation, instead of saying *shabash!** or *wah! wah!*† they beat the floor with their feet, or they clap their hands, by which they signify their approval.

I saw many plays performed. From amongst them is the (following) story, on which a play is (founded), and which I saw acted. A certain Captain was married, and without the knowledge of his spouse he likewise wedded another

* Excellent!

† Bravo! Bravo!

woman. When his first wife became acquainted with this circumstance she raised a great clamour, and in a mighty rage laid her complaint before a court of justice. In the law-books of this caste it is ordained, that bigamy being a very serious offence, the punishment is death. The judges, therefore, sentenced the Captain to be executed. Then the prosecutrix, who for many years had been affectionately attached to her husband, grew ashamed of having complained, cried exceedingly, and resolved upon dying, and in tears accompanied her criminal husband to the place of execution, and went along beating her head and breast. The other female likewise, with her heart on fire, walked on the other side of the man, who walked between the two, and like a corpse proceeded on the road of death. At the place (of execution) there was so much grief (displayed) that I am unable to describe it. In the end, the judges, by the King's recommendation, pardoned the Captain's crime.

The Circus is a house where a horseman resides, who is unrivalled in his profession, and in riding surpasses Sham* and Rostum.† The Circus is a favourite resort: those who go there give each a shilling (for admittance). The horseman first brings forward a horse, which he animates by the application of the whip. During the time the horse is galloping he takes a leap, and springs upon his back and stands upright, then stands on one leg and turns round, the horse all the time galloping swiftly in a circle. This accomplished rider then dances on the horse's back, and wheels round. Sometimes he lies at length on its back, at other times he stands erect; at one moment he stoops down, at another, placing his head on the saddle, he throws his heels in the air, and beats time with his feet; and sometimes lifting his hands from the saddle he claps them, and keeps time with both hands and feet:

* A name of the Hindoo god Krishna.

† One of the twelve champions of Persia.

again, placing both hands on the saddle, he tumbles over. But the most amusing part of the exhibition is this: though the money in Europe is very small, yet he seizes (a piece) with his lips, and lifts it from the ground. Now the *chabook souars** of Hindoostan take up pieces of money with the hand, which is nothing compared with this. After this feat he produces a second horse, and causes the two to gallop side by side, and dances and turns round, sometimes on the one and sometimes on the other. Afterwards a third horse is brought out, and he dances on it in the same way: he then leaps over the three horses from one side, and alights on the ground, on his feet, on the other. At this all who were present were amazed.

He next placed a bar and caused a horse to leap over it. He then elevated the bar, and upon attempting to take the (higher) leap the

* Horse-breakers.

horse grazed the bar with one of its hind feet, and both horse and rider fell to the ground. The fall was a severe one, but the horseman accounted it a trifle, and springing up instantly he quickly remounted, in order that no one might say there was any defect in his horsemanship; and feeling annoyed at the horse's want of powers, he punished it slightly, and animating it by causing it to gallop round the Circus, he then cleared the lofty bar, and all the spectators applauded and testified their approbation.

JUGGLING—From amongst the juggling tricks there was the following. In a small copper cistern there was a wooden duck set a swimming, the spectators standing round. The juggler then made a sign in a certain direction, and the duck immediately turned its head towards him, and approaching the side of the cistern, remained there. The letters composing people's names, being written on separate pieces of paper, were disposed apart round the

sides of the cistern : the duck, of itself, dabbed with its beak at the different letters, until it had gone over all the letters of the name of an individual. Although I was unable thoroughly to comprehend the reason of this, yet I understand enough of it to know that it was occasioned by the innate property of the loadstone; for (probably) in the body of the duck a piece of steel was concealed, and the juggler having in his hand a loadstone, to whichever side he signed, the wooden duck went, and remained there.

To the south-west of the metropolis, and on the other side of the river, there is a garden which is very extensive. In the centre of it is a house, where there is dancing and bands of music : the visitors amuse themselves below. Women and girls who are celebrated as singers come there and perform, and the audience praise and applaud them. In the recesses of the garden are arbours : in one of these are many pictures of men and women, and some

represent fairies with a couple of wings on each side: these seemed very beautiful and handsome. There was also a very correct representation (of the scene) after the defeat of Nouab Surajah Dowlah, at Plassy, when Nouab Meer-Mahomed Jaffer Cawn, Lord Clive, and the English officers, are all embracing one another, and shaking hands. In other places there were fire-works and cascades, and the great resplendence from the lamps was (to me) a source of exceeding wonder.

There was an exhibition near the bazaar of the Haymarket of a tall and corpulent female: the people who went to see this sight gave each a rupee. Her height exceeded five cubits. As soon as she heard that a black Hindoostanee man had come to pay her a visit, she quickly came to me in a mirthful and laughing manner. When I stood before her I only reached to her arm-pit. She was stout in proportion to her height: her wrist was thicker than mine, and in bodily strength she resembled a champion.—

Truly, her figure was so desirable, and her face so beautiful, that my pen is unable to recount the praises of her countenance and stature, and my tongue has not the power to give a relation of her fairness. To be brief, I was amazed at seeing her; and she not having before seen a Hindee man dressed out in the manner I was, contemplated me for a short time with wonder; and I, viewing her loveliness and beauty, was confounded.

CHAPTER VIII.

An Excursion to Oxford, and some Account of the University.

AFTER I had resided three months in London, it was with grief and sorrow that I left it, and in company with Captain S. arrived at Oxford. However, at seeing this city my dejected heart was gladdened, and from viewing the beauty and clean appearance of it, the bird of joy constructed a nest on the branch of my heart.

The city of Oxford is distant three stages from London. There I beheld the buildings of the University and ancient churches, which were upwards of one thousand years old, and

till this day remain entire: they are not at all dilapidated, but appear as if they had been recently erected. The roofs of the cathedrals are covered with sheets of lead, and no rain-water is able to penetrate this. The walls are commonly of dark stone. I (particularly) observed one edifice, whose roof was not supported by a single beam: it was entirely terraced over. This was very strange and wonderful; for, notwithstanding strong winds and tempests, the roof of the edifice was neither damaged nor injured, although it is without either beam or pillar. Here there are old gardens, which are laid out with clumps of trees and flower-beds. The branches of the trees are cut so as to form representations of men, quadrupeds, &c.: these figures were very curious.

In one of the colleges there was a professor of the name of Dr. Hunt, who showed me many Persian works. I observed a translation of the Kuleelah and Dumnah, and I copied out

for Captain S. the epilogue of the Ferhung Jehangeree. Whilst here I visited Mr. Jones; this gentleman is now in the Court of Calcutta. Captain S. and Mr. Jones taking me along with them went to the libraries, where also I saw numerous books in Persian and Arabic. Amongst these there were three papers written in Persian and Turkish characters, which a certain Mulekool Joosea had sent to the King of England. At that time there was nobody in England who could read Persian (fluently); for this reason the purport and meaning of these papers were not properly understood, and in every place there was the mark of doubt. They showed them to me, and I read them with facility. They likewise, in order to examine me and try my abilities, put different books into my hand, and according to my capacity I explained their meaning and sense.

Formerly, on ship-board, Captain S. read with me the whole of the Kuleelah and Dumnah, and had translated the twelve rules of the

Furhung Jehangeree, which comprise the grammar of the Persian language. Mr. Jones having seen that translation, with the approbation of Captain S., compiled his Grammar, and having printed it, sold it and made a good deal of money by it. This Grammar is a very celebrated one.

In one of the libraries I saw many statues, and excellent pictures, by the hands of skilful painters and old masters. These were purchased and brought here from foreign countries at a great price : some of them for ten and twenty thousand rupees. The generality of statues of males and females, which are cut from marble, are from Greece. These statues are commonly five, six, or seven cubits in height ; perhaps formerly mankind were of this stature. Although I was no judge of the excellencies or imperfections of these statues, yet I was able to observe that in beauty, expression of countenance, gracefulness and dignity, they did not differ a hair's breadth from an animated

body. The sculptors who formed these bore away the palm from Mani* and Furhud.† Although at this time England is the emporium of the arts in Europe, notwithstanding this, I heard that now-a-days they are not able to produce such pictures and statues as these.

In former times there was a painter in England who was a complete master of his profession, and who in his day had no competitor. Having taken a poor man into a private recess of his house he intoxicated him, and fixed both his feet with a nail to the wall, and extending his arms he likewise made them fast with nails of iron; he then stabbed him in the breast with a knife, and when he was in the agonies of death, and about to give up the ghost, he, (the painter) made a correct delineation of his expression of countenance and (convulsed) limbs. No one before had ever painted so excellent a picture, and to others of

* A celebrated Chinese sculptor.

† A Persian statuary of great celebrity.

the profession it appeared to be one of exceeding value, and they greatly praised the performance. However, the murder of the innocent man did not remain concealed, and punishment overtook the person who committed this wicked deed, and he was sentenced to be executed. When this was about to take place, he said, "My picture is not yet finished, "and I have still to apply some colouring." In order to this being done the picture was given to him. The hardened wretch then blotted the canvas with ink, and blackened the face of the painting. The by-standers were astonished at what he was doing, and began to lament, saying, "This excellent picture is now ruined." When they brought him into the presence of the sovereign, the King asked him what was his reason for doing this? He replied, "It was with great labour and trouble that I painted this picture: and if I am to lose my life for it, what good will the preservation of it do me?" His Majesty said, "If I were

“to save your life, are you able to restore the painting to its (original state) ?” He answered, “Certainly ; for to every matter of difficulty there is an opening key.” When the King had determined upon sparing him, the painter, by some means or other, wiped off the blots of ink, and made the painting clean and as free from stains as it had formerly been. Those present were amazed, and thought him superior to every other master.

It cannot be concealed, that as long as there are patrons of science and encouragers of artists, for one picture a lakh of rupees will be given, and a murderer may escape unpunished. In England it would be extraordinary if the arts and sciences did not flourish (from their being encouraged). Now in India, if a person by a long course of study were to acquire knowledge, so as to excel the whole world, yet he would remain despised and condemned : he would neither acquire honour nor respect, and in the end misfortune and

misery would overtake him. Under these circumstances, it would be a matter of wonder if any individual were to apply himself to, or become distinguished in, the arts and sciences.

I saw the observatory, which is very lofty. It consists of nine stories : in every story there are works on astronomy and astrology. The doctors, ascending to the upper part, by means of a large telescope contemplate the seven heavens and twelve signs of the Zodiac, and investigate the influences of the fixed stars and planets, and of every sign. There I saw, likewise, the map of the seven climates,* astrolabes, &c. One of the colleges is that of medicine, in which are suspended from the roof human bones, from the head to the foot, and the limbs and joints of the dead are connected with iron wires.

* The seven regions of the world.

CHAPTER IX.

The Narrative of the Author's Journey to Scotland.—

He arrives in Edinburgh.—Captain S. and his Family.

AT the time that Captain S. and myself left Oxford and set out for Scotland, it was the season of winter. Let it be here understood that snow is like white abeer;* it falls from the heavens and is driven along by the wind:—and ice is when the waters of lakes and rivers become hard by the increase of cold; they appear like glass, and resemble a pure sheet of crystal: if the frost be very intense, the waters of the rivers are frozen to the depth of five or

* Abeer, powder of various colours, used at the Hindoo feast Hoolee.

ten cubits, and pedestrians, horsemen, carriages, loaded waggon and elephants, are able to pass along on (the ice), and to cross a river a boat is not requisite.

There is such a fall of snow sometimes, that in the streets of the bazaar in one night it reaches to the knee; in the morning the servants of the different houses within their own limits, dig into the snow with spades, and, throwing it to one side, open a way. In the country, hollows and eminences become level, then it is impossible to distinguish the pits and ditches; the roads in the country therefore become very dangerous by reason of the ditches on each side, but from the passing and re-passing of carters and wagoners, both night and day, the road is well enough known to them. But if God wills it, or if (it happen through the perversity of) human nature, or on account of inebriation, that a person is not able to distinguish the road, he is then helpless (indeed); if there is no vestige of the way,

then carriages, horses, and loaded waggons slipping down into deep pits, without God takes compassion on them, it will be impossible for them ever to get out again. For near Oxford, a loaded dray, with thirteen men and four horses fell into a pit, the dray-man (alone) taking a leap attained the side, the others departed from this transitory scene to the eternal world.

Whilst we were proceeding on our journey I observed people gliding swiftly along on the ice, and I was told that in one day they go a distance of fifty, sixty, or even one hundred coss. Although (formerly) I had heard the same thing from many gentlemen, I was greatly surprised at it, and did not believe them ; but now I was convinced by ocular demonstration, and all doubt vanished from my mind. The manner in which these people travel on the ice is as follows :—they place on (their foot) a wooden sole, and attaching to the middle of the wood a piece of steel of a foot in

length, and of half a finger's breadth, which is clean and polished, they strap the whole on tight to the foot with leather straps. When they stand upright, the piece of steel is straight upon the ice; if the foot slips and is bent to one side, the person falls down. This exercise requires great practice. If they frequently exercise themselves in it, they will acquire the power both of gliding along and of turning in different directions; all which I witnessed; for when they passed along, their speed was greater than the wind or an arrow, and their passage exceeded the flight of a bird in swiftness. When they glided along, the white-robed people of Europe appeared as if angels had descended from heaven and were walking on the earth, or as if fairies were skimming along the level surface of the ground. I was informed that in the caste of Hollanders both sexes excel in this exercise, because in their country rivers and canals are numerous. During the period of frost and ice, the lower

classes of the country having placed milk-pails and baskets of vegetables on their heads and shoulders, make a circuit of the cities and towns, from the morning until noon, and return to their homes ; and it is extraordinary, that from pails that are filled with milk and ghee, not a drop falls, neither are they broken.

Travelling in a northerly direction, after a short time we arrived in Scotland. The country is divided into high-lands and low-lands. In Scotland mountains and forests abound ; the cities are fewer in number than in England. Now-a-days, by reason of their industry and ability, there are merchants and wealthy men (amongst the Scotch), and these are increasing in number : the towns are daily augmenting, and there is also an increment in the wealth. It is an undoubted fact, that riches are acquired by the mutual friendship of both castes, for enmity begets poverty.

In Scotland, for a long period of time the kings were masters of the throne and of stamped coin ; then it was not united with

England : but a century and a half ago, upon the demise of the Queen of England, there were none of her descendants to occupy the throne ; upon which the people of Scotland, at the desire of the English, installed their King Sovereign of the throne and crown of England, and he ruled over both countries, and his power greatly increased. Until this day the descendants of that King, in succession, occupy the royal throne.

The Scotch are an abstemious race, and their valour and bravery are much extolled : they esteem themselves far superior to the English, and say that the English are great gluttons and of inferior courage. The English, again, account themselves better by reason of their wealth, and despise the Scotch for being poor. The languages of the two countries differ in a few terms.

Having arrived in Edinburgh we alighted at the house of Captain S.'s father. The Captain introduced me to his parents. His father was very old. There were three bro-

thers of them, John S. &c. and two grown-up sisters, who were spinsters.

In Europe the manner in which people marry is as follows. The consent of both the lady and gentleman is requisite. It is necessary that the man be good-looking, of an agreeable temper, wealthy, skilled in business, and that he have a livelihood. On the part of the lady, she must likewise be well-favoured, of a good disposition, have a portion either from her father or from a former husband, and be versed in some of the fine arts. If all these good qualities are centred in one individual, that person is a rarity; and if a man and woman of the above description join themselves in wedlock, it will be a fortunate circumstance. Some people, however, look only to wealth, and marry solely for it. If a lady happen to be both ugly and poor, then no man will connect himself with her; for Europe is the emporium of beauty, and women excelling in loveliness are very common; also wealthy and

virtuous ones (abound): therefore it follows, that if a lady have neither beauty nor riches, no one inquires after her. On this account, there are thousands of old ladies who have never seen the face of man. Of a truth, in whatever country excellencies abound, their separate values are depreciated (in like manner). Articles which in this country (India) are accounted of no value, in another country are very dear and high-priced. To illustrate this, in Hindoostan a seer of tamarinds is sold for a pice,* but in Europe, &c. a seer sells for a gold mohur,† or even more.

The father of Captain S. became completely crazed in his old age; and being prodigal in his expenditure, his eldest son, John, according to the usage of the country in similar cases, laid the case before the court, and stated: “Although this person is my father, yet from

* A pice is a small copper coin.

† Equal in value to fifteen rupees.

“ being in his dotage he has become lavish in his expenditure.” The eldest son being the heir of the property of his father, the gentlemen of the court, according to the practice of the country, put a stop to his extravagance by depriving him of the management of the property, and constituted the eldest son the manager of the estate ; at the same time enjoining that he should allot to his father whatever was requisite in the way of food and clothes : as I myself saw was the case. Mr. S. senior, though he was superannuated, being upwards of seventy, yet employed himself in painting, and did not misspend his time.

I learned that (formerly), when Captain S. was in Europe, he was deeply versed in surgery, and (once), for the purpose of dissection, he disinterred the corpse of a poor man. This having been discovered, for fear of his life he embarked on board ship and ran away, and for many days practised as a surgeon in the countries of Malacca and Pegu. From thence he

went to Madras, and accompanied Colonel Clive (Sabit Jung Buhadoor) to Calcutta, at the time of the war with Nouab Surajah Dowlah. After this, in Azemabad, he was a Captain of a battalion of Sepoys, and on intimate terms with General Carnac, and a companion in arms with him in mighty battles, and distinguished himself by his bravery. He then, with one battalion, achieved the conquest of the countries of Teera and Roshunabad. After this he served under the command of Major Adams in the wars of Cassim Alee Khan, and strained every nerve, and exerted himself greatly (in assisting) to subdue Moongeer and Azemabad. He next (served under) the commander-in-chief, General Carnac, when he attended at the stirrup of Shah Alum Badsha with an English army. He (Captain S.) was present in the conflicts at Calpee and Kor Jehanabad, and attained a high reputation for valour; and in the wars of Nouab Shoojaut Dowlah, he became General Carnac's secretary. Finally,

for the reason mentioned at the commencement of this work, he returned to Europe.

As every nobleman, and every one of good family, has engraved on his seal his ancestral arms, and also has them placed on his carriage and books, in order that it may be generally known that this person is of such and such a family : so I observed that the figure of a wild boar was on the seals, &c., of the S.'s, in order that people might understand that these were descendants from the original S.

From the increase of the descendants of different families, many branches have sprung from the same root, and in order to discriminate between these, they add another distinctive mark to the original coat ; * but all sprung from the same house have the same surname as the founder of the family. Along with these they have another name, as for instance, John S. and Archibald S. ; and to distinguish

* Meaning the label, crescent, martlets, &c., of the different sons.

between the offspring of the same family, there is both a separate name and mark. In books of history, an account of the different castes and families is distinctly written, and those people who are of a noble descent and ancient race, their honour and dignity is greater than that of others. Those who are ignoble, and whose wealth and dignities are only of yesterday, are neither accounted honourable nor respectable, and behind their backs they are contemned and laughed at. If their progenitors happened to have followed some mean occupation, then the base employment (of their ancestors) is cast up to their descendants. There are some rich men who are the sons of shoemakers, cotton-spinners, barbers, and goldsmiths.

CHAPTER X.

Some Account of the Highlands.

IN that region the towns are few in number, but mountains, forests, and desolate spots abound. There, for twelve months in the year, it snows and rains; but the males of the country, especially the lower orders, from being so accustomed to snow and cold, suffer no inconvenience whatever from either. As an instance of this, the poorer sort, as the caste of shepherds, spreading half of their cloak on the ground, and covering themselves with the other half, lie down to sleep in the jungles. When the snow is collected in a heap on the cloak, they jump up, give it a shake, and again betake themselves to rest in the snow.

The tails and wool of the sheep are curled like the cotton of a coverlet ;—for which reason the cold makes no impression on their bodies, and during the twelve months the flocks remain out in the jungles and pasture grounds. During the time snow is on the ground, and when they can get neither green herbs nor grass, both sheep, horses, and cows are fed upon hay. Those sheep on whose bodies the wool is scant, by reason of the frost, remain thin and weak ; but there are here very few of this description. The grass of Europe is sweet scented, and is highly nutritive for animals. In Europe there is neither gram,* mash,† nor hurburah ;‡ but there is a species of grain whose seed is blackish : it is called corn. The Scotch people eat this themselves, and also feed horses upon it.

The Highlanders wear a bonnet and jacket, but neither breeches nor boots. Their lower

* *Gram* or *koolthee*, name of a grain (*Dolichos biflorus*.)

† A kind of vetch (*Phaseolus max.*) ‡ Unknown.

body is covered to the knee with the skirt of their jacket : the knee is bare. Below the knee they wear cotton stockings on their legs, and shoes with buckles on their feet, and they carry about with them a double-edged sword. I was told that their valour and bravery exceed all bounds.

There is a tale, that upon a certain time a Highlander having come up to London was walking about in the bazaar and was followed by a crowd of Englishmen and boys. From amongst the crowd a person, to create sport, lifted up the skirt of the Highlander's raiment behind. At this he was greatly ashamed ; and at the same time his wrath kindling, with a stroke of his sword he cut off that person's head. Then police officers, &c., came to seize him, and surrounded him both in front and rear ; but he undauntedly stood his ground before them, prepared either to kill or die : he wounded many people, and on whichever side he made his assault they fled before him.

No one had the courage even to approach him, how then could they seize him? This circumstance coming to the knowledge of the King, he sent some of his people to call him to him, and ordered them to say to him, "His Majesty has sent for you." The Highlander, upon hearing the King's name mentioned, immediately bowed his head, and followed those who had been commissioned to call him. When he came into the presence of the Sovereign, the Monarch asked him why he had committed murder without a cause? The Highlander, according to the custom of Europe, kneeling on one knee, bowed his head, and having made his obeisance, respectfully said, "When that person (whom I killed) had seen my lower body I felt greatly ashamed, and being jealous of my honour, I committed the deed; but as soon as I heard your Majesty's name, presenting myself before you, I have been dignified by being permitted to kiss your threshold. If you had not called me,

“no one had the power to take me alive.” The King approving the defence he had made, acquitted him of the murder, and honoured him with his countenance.

There is another story of an adventure happening to a poor Highlander from not being well acquainted with the English language. He came up to London and was greatly distressed for want of victuals. One day, in the bazaar, seeing a person with a friendly expression of countenance, he stated to him his lamentable case. The man asked him why he did not go to the shop of a penny-cook, where it is usual for poor people to get food. It is here necessary to state, that in these shops poor people giving a couple of pice, get a piece of bread, a portion of meat, and half a seer of beer or barley water: this kind of shop is called a penny-cook's. The Highlander forgetting the name penny-cook, from his ignorance of the language thought it was *penny-cut*, and going further on he asked where the penny-cut shop

was. A man (whom he addressed) thought that he wanted to get either his hair cut or to be shaved, and pointed out a barber's shop. The Highlander going to the shop knocked at the door, and was admitted by the barber, who seated him on a chair. The tonsor then filled an ewer with hot water, put a lump of soap in it, and making a lather, placed it on the table before the Highlander, and went up-stairs for his razors and other shaving apparatus. The Highlander taking the soap-suds water for broth began to drink it, and swallowed three mouthfuls; and mistaking the lump of soap for a potatoe, and being exceedingly hungry, he chewed and ate it. Upon the barber's coming down-stairs and seeing what had happened, he was petrified with astonishment. The Highlander taking two pice from his pocket, laid them on the table, saying, "I am much obliged to you: the broth was very good, but the potatoe was not sufficiently boiled."

Stories of Englishmen. A certain country-

man having come up to town, alighted at a friend's house and became his guest. The host, setting out a table, entertained him according to custom. The countryman relished highly a fried sheep's liver, for he had never before partaken of such a well-dressed fry, and he wrote down on paper the receipt for mixing the ingredients and the mode of cooking the dish, and put the memorandum in his pocket. The next morning he went to the butchers' stalls, and having purchased a sheep's liver he tied it in a napkin, and carrying it in his hand set out for his own village. A bazaar dog came behind him, snatched the liver, handkerchief and all, out of his hand, and scampered off. The countryman, casting his eyes after the dog, said, "It is true you have taken a raw liver out of my hand, but I have got safe in my pocket the receipt for dressing it." In this way, in every country, there is no scarcity of fools and blockheads.

The country people, in particular, are com-

monly ignorant and stupid, as this other story of the folly of an English countryman will establish.

An old farmer intending to pay a visit to his landlord, said to his wife, "It is needful that I should take with me some present or other, to give to my landlord." Then his spouse having taken a pig, tied it in a small bag and gave it in charge of her husband. The old fellow, placing it on his shoulder, trudged away. When he had accomplished half his journey he came to a house of entertainment, and feeling weary, he laid the bag down and betook himself to sleep. The host seeing the bag, and conjecturing that there was some living animal in it, immediately opened the mouth of it and discovered the pig. For the sake of sport he took it out, and substituted in its place a puppy, and tying the mouth of the bag the same as it had been before, he laid it down. After a short time the farmer awoke, took up his bag, and pursued his way

in the direction of his landlord's house ; arriving there, immediately the landlord heard that his tenant had come, he came to meet him at the door in a very cordial manner, and kindly inquired after his health ; and observing a bag in his hand, and imagining that there might be something in it, he said, " What is " this that you have brought for me ? " The farmer replied, " I am but a poor man, how " then can I bring you a gift fitting to be " presented to you ? but, according to my " means, I have brought you a pig. " — The landlord, knowing his poverty, was highly pleased (at what he had brought), and said, " For you this is a great present indeed : open " the bag, I should like to see it. " The farmer opening it found a puppy inside. Then the landlord flew into a passion, and said in a rage, " What ! do you wish to pass your jokes " on me ? Instantly begone. " — The farmer, ashamed, turned away, and upon again reaching the alehouse, lay down to sleep as before.

The host quickly took from the bag the puppy and replaced the pig. The farmer awaking proceeded on his way home. Upon his wife's coming out to meet him, as soon as he saw her, his anger arose, and his face reddening, he said, "Don't come before me, I'll teach you better manners with a stick." His wife said, "My dear, are you well? What is the matter? What fault have I committed?" The husband answered, "You tied up in the bag a puppy instead of a pig, and have disgraced me before the landlord: what greater offence is there than this?" The woman replied, "Pardon me, I never was guilty of such a thing." The wife then opened the bag, when instantly the pig jumped out. The blockhead of a farmer was perfectly convinced that this miracle had been brought about by the porket; for here he sees a pig, and there he saw a puppy: and giving it a few strokes with the whip, he said, "You must not play me this trick again."

CHAPTER XI.

Some Account of the different Countries of Europe—

Hussurut Eesa,* and the Christian Religion.

LOOKING into books of history, we find that a new race of men sprung up after Hussurut Nooh's flood, which are his descendants; on this account Hussurut Nooh is termed the Second Adam; he had three sons, Eafut, Sam, and Ham: all the Europeans are descended from Eafut, the Egyptians, Negroes, &c., are from Ham, and the Syrians, Tartars, &c., are the children of Sam. Men increasing, they spread themselves over the face of the earth; every

* The Lord Jesus.

region was distinguished by a particular name, and every caste had a peculiar manner; likewise there arose a difference in language, and in their religion and ritual.

Hussurut Ibrahim* derives his origin from Sam, he had two sons; from Bebee † Hajeerah came Hussurut Ismael; from him are sprung the Arabs and the house of Koreish; ‡ Bebee Sara was the mother of Hussurut Ishak, from whom are all the Israelites, many prophets, and Hussurut Eesa. From Hussurat Ishak being the son of Bebee Sara, who was a Princess, the caste of Israelites maintain that they are noble on both sides, and call all Mussulmans the sons of a slave: on which account, between the castes of Israelites and Mussulmans, there is a continued strife and enmity.

The countries of Europe are Italy, Germany, Proos, Roos, Denmark, Portugal, Aliman, §

* Abraham.

† Bebee, Lady.

‡ Koreish, from which Mahomed descended.

§ Holland.

Spain, France, Britain, Toorkistan, and three other countries whose names I do not recollect. Kings rule over all these countries, with the exception of the caste Wullundez,* whose country is very small, and the government is vested in the hands of the nobles. The inhabitants are all merchants and men of substance: they are also great fish-catchers and fish-sellers, on which account the other Europeans contemptuously term the caste of Wullundez, “fishmongers:” besides, from their having no king, they are accounted mean and of no consideration.

The country of Room is to the west of Europe: the governor of it is called Papa, or Pope. He is known as the deputy of the prophet Eesa. In former times all the Kings of Europe were subservient to his authority, and received their royal titles from him: they always lent him their aid and assistance, and

* Dutch.

accounting him a mighty personage, respected, honoured, and revered him. But now-a-days, the King of England, differing materially in religion from several of the other European potentates, places no reliance on the Pope; on the contrary, he contemns him.

The languages of Italy and France are sweet and elegant; they are studied by the English.

Russia in length and breadth surpasses all the other countries. Its sovereign is possessed of great state and power, and the people are celebrated for indefatigable industry; so that, although the English are both alert and active, yet they (the Russians) call them indolent and lazy. The account of Russia, as given in the *Secunder Namah** by Shaikh Nizamee, is the description of the country as it was in former times, for in early ages the people were rude and uncivilized. It is now nearly forty years

* The Alexandrian History.

since one of their kings,* wishing to be instructed in the arts and sciences, went in person to England and other countries (for that purpose), and likewise sent a number of Russians on the same errand. These having acquired knowledge returned home, and instructed others of their countrymen in what they had been taught themselves. So I myself saw two Russians in Edinburgh, who were studying at the college: their complexions were reddish, like the colour of a brick.

The Russian Monarch and his Majesty of England are always on friendly terms. There are many English in the Russian service, who instruct the people of the country in the manufacture of cannon and muskets, and in military exercises. Many English prefer living in Russia. The Russians account the English superior to other European nations as to religion, military matters, and bravery;

* The Czar Peter.

they (therefore) imitate them in every thing ; and now-a-days the Russians far surpass other European nations in warfare. A few years ago the Sovereign of Russia approached the Room* of the Mussulmans with an army, and owing to the treachery of the Wuzeer † he was victorious, and attached to his government a soobah ‡ of the country of Room ; but from the divine goodness and the prayers of Hussurut the Prophet (with whom be the blessing and peace of God), in the end he sustained a defeat and ran away.

After the demise of Hussurut Eesa, for some time the Caliphat § and office of Imaum || devolved on his twelve apostles ; and the New Testament, which is used by the caste of

* Turkey.

† Grand Vizier.

‡ A province.

§ The dignity of the Caliph.

|| Chief priest.

Nazarenes, was compiled by them. Then these men separating, went into foreign countries, and began to propagate the religion of Eesa and the laws which he enjoined. In these times, in the different sects of Christians there are slight shades of difference.

The root of the faith of this caste is, that Hussurut Eesa is acknowledged to be the Son of God, because the Virgin Mary bore him without having known man. However, a few of the English* do not subscribe to this doctrine, because they think that the pure nature (of God) cannot be born of any one, neither from him can any be born. They maintain that the Almighty has no counterpart, and never was created; for, say they, “How can
 “any one lay the false charge of *stuprum* to
 “the divinity? for it was (only) by an exercise
 “of the divine favour and condescension, that
 “(God allowed) Hussurut Eesa to be called

* The Unitarians.

“ his son, to exalt him above the dignity of
 “ the other prophets.”

The caste of Jews, who take Hussurut Moosa* (with whom be the blessing of God) as their leader, still adhere to their old faith. This caste persecuted Hussurut Eesa (with whom be the blessing of God) in the country of Syria, and finally crucified him. On this account the Jews are accounted by every other nation base and contemptible : no person respects or esteems them ; on the contrary, every other caste, and likewise the Mahomedans, wish to put them to death. Under these circumstances, they are in terror for their lives in the different countries of Europe ; for the caste of Nazarenes, if they catch a Jew in their country, burn him alive. But the English, whose religion enjoins peace and friendship with every sect, tolerate every one, let his religion or circumstances be what they may.

* Moses.

I myself saw many Jews in London who sold eatables and clothes.

Nearly seven hundred years after the time of Hussurut Eesa, the resplendent brightness of Mahomed (with whom be the blessing and peace of God) enlightened this obscure world; and besides causing the adjustment of sublunary matters, the religion of Islam was disclosed.

The Nazarenes, with regard to what is to be eaten and what abstained from, take no account of what is lawful and what is forbidden, but think *that* preferable which agrees with the constitution. In their medical books it is said, that whatever things are wholesome or injurious, these things are to be eaten or abstained from. Wine is allowed, for the caste of Nazarenes account the drinking of wine and the eating of swine's-flesh lawful pleasures, and care not for what (we esteem) lawful or forbidden, or what (we consider) pure or unclean. They say that "whatever comes

“ in the course of eating and drinking is lawful,
 “ if it contribute to health and is digestible ;
 “ and that *that* is unlawful, which when eaten
 “ proves injurious. For what is the use of
 “ giving people so much needless trouble ?”
 However, there are a few individuals (among
 the Nazarenes) who, from their youth to their
 old age, never either tasted wine or swine’s
 flesh, and adhere strictly to the precepts of
 the Old Testament ; for they say that “ Hus-
 “ surut Eesa (with whom be the blessing of
 “ God) conformed to the Old Testament, there-
 “ fore it is necessary that we follow his exam-
 “ ple, because the eating of swine’s flesh and
 “ the drinking of wine are in direct opposition
 “ to the injunctions (of the Mosaic law). Hus-
 “ surut Eesa mentioned, that whatever was
 “ digestible might be eaten, but did not par-
 “ ticularly explain what things we may eat, or
 “ that we may indulge in wine.”

The commandments laid down in the Testa-
 ment are : that mankind is to consider the

divinity as single ; to believe in his word and in his prophets ; not to bear false witness ; to refrain from lying ; not to commit adultery, nor to kill ; and to treat the poor and neighbours as if they were brothers.

The French and other nations place the effigies of Hussurut Eesa and Mureum* in their churches, and worship them. But the caste of English consider this kind of idolatry as an exceeding wickedness ; and, unlike these other castes, they keep their churches devoid of all pictures. Every year the French, on the anniversary of the birth of Hussurut Eesa, make the effigy of a pregnant woman as a representation of the Virgin Mary. They cause it to seem as if in labour, and at the time of the birth of the child they draw a *sanguineum pannum* from under the skirt of the effigy, during which music plays, and they shout with joy. They then seat

* The Virgin Mary.

the wooden effigy on a throne, and reverently fall down and worship it. Whilst I was contemplating this exhibition in the island of Mauritius, Captain S. and Mr. Peacock laughed at what the French were engaged in, and said to me, “this schism (or change from the original belief) arises from ignorance and folly. This prevails both in the religion of the French and in that of others, but the English are free from this wicked practice.” Again, the caste of French and others are very bigoted; for if any Mussulman were to go to their country, and were to call to prayers with a sonorous voice and follow other rites of Islam, they would instantly cast him into the fire. On the other hand, the system of the English is that of perfect conciliation. In their country, if a Mussulman were to build a mosque, and according to the ritual of Islam were to call to prayers and pray, they would permit him; for they say, “What is it to us what the religion or faith of another may be?” for this

is a common saying : “ Eesa for his faith, and Moses for his faith.”

Among the French, &c. there are lakhs of hypocritical and wealthy priests. It is one of the customs of the French for the women and men to repair once a year to the priest who is their confessor, and individually divulge to him whatever sins or wicked actions they have committed during the year : and every one, according to his means, gives a large present to the priest, in order that he, by prayer and fasting, may intercede with the Almighty in their behalf, when God, through his mediation, will blot out their iniquities. The English ridicule all this, and say, “ What folly and blindness is this ! How will God, who is the King of Kings and the Cazee* of the day of judgment, pardon the sins of the people from the intreaties of such impure and useless priests ?”

This practice is wholly derived from the Hindoos ; for the Brahmins, who are the priests

* Judge.

of the caste of Hindoos, have completely deluded the people. They pretend that by bathing in the water of the River Ganges, all the sins that a person has committed during his life will be pardoned ; likewise, “ If you are charitable to us (the Brahmins), we will cause you to enter Heaven.” In the religious books of this caste alms-giving is strictly enjoined, particularly commanding that they are to be bestowed on the Brahmins. Although one of these may be possessed of a lakh of rupees, yet for the sake of getting in charity a rupee, or eight annas, he goes from door to door. The **Bedd*-reading Brahmins thought that in future ages, when their descendants were greatly increased, many of them would be helpless and poor, therefore alms-giving was enjoined, in order that a Brahmin may be maintained in the world by charity (alone), without labour or toil.

* The name of the four Hindoo Scriptures, likewise termed, collectively, Veda.

The division of the Hindoos into castes is an extraordinary thing, the Brahmins being esteemed superior and exalted above the others; and it is enjoined in their books that, with the exception of the Brahmins, no other person is allowed to read the *Bedd*: if any one does so he is damned. In any other caste there is no injunction that the people may not know the divine attributes, or may not read the articles of their faith, or be excluded from the advantages of knowledge. Of the Hindoos (from the above) what can be thought, but that they are excessively stupid? But, besides these, they (the French) have other customs similar, from witnessing which, wisdom is confounded. What can I say more?

To be brief, the priests of the caste of French, and others, with their consummate hypocrisy, lead the people astray, and have amassed great wealth. If these people were to read the high Koran, and were to believe

in Hussurut Mahomed Mustafa* (on whom be the blessing and peace of God), there would be no great alteration to make between their present rites and those of the people of Islam. Hypocrisy would then form no part of their religion.

The hypocrites and intriguers, who are amongst both Mussulmans and Hindoos, and who from covetousness of worldly (wealth) array themselves in the dress of Fukeers† and Sofees,‡ are accounted very wicked (by the French, &c.): they, being disgusted with their pride and presumptuousness, despise even those Fukeers who really abstain from sin, are wor-

* The chosen or selected.

† Religious mendicants.

‡ Wise men; from the Greek, σοφος. In Persia this epithet is applied to free-thinkers, of which there are great numbers in that country, many of them neither believe in the Koran nor Mahomed: if they are suspected, or make a display of their own opinions, they are stoned by the multitude.

thy men, and without hypocrisy. So far do they carry this, that they maintain that our saints are incapable of performing miracles; for (say they) the prophets alone were able to perform miracles, and these (your saints) are not of this dignity.

* The chosen or selected.

† Religious mendicants.

‡ Wise men; from the Greek, σοφός. In Persia this epithet is applied to free-thinkers, of which there are great numbers in that country. Many of them neither believe in the Koran nor Mahomed; if they are suspected, or make a display of their own opinions, they are stoned by the multitude.

CHAPTER XII.

Of the disbelief of the English in Junab Mahomed's prophetical office (on whom be the blessing, &c.) and in the noble Koran.

THE English say, "If we could discover
 "any notice of the prophetical office of Ma-
 "homed in the New Testament, we would
 "assuredly accept the faith of Islam." To
 this Mussulmans answer as follows: "The ori-
 "ginal books of the New Testament have been
 "lost to the world. After the death of Hus-
 "surut Eesa, there were four men from
 "amongst his apostles, whose names were
 "Matthew, Mark, Luke, and John: these,
 "from memory, wrote four books, which form

“ a part of the New Testament. But (there
 “ is no doubt) that Hussurut Eesa did not
 “ give a *distinct* account of the prophetical
 “ office of Hussurut Mahomed (on whom be
 “ the blessing, &c.), (therefore the Evange-
 “ lists) merely alluded in metaphorical lan-
 “ guage to his history in their writings : con-
 “ sequently, in the minds of the caste (of
 “ Nazarenes) there is a doubt (regarding his
 “ prophetical office).”

From amongst the different narratives of the New Testament, this is one. On a certain day Hussurut Eesa (with whom be peace) by way of giving advice, related this story : A certain rich man, the owner of a garden, went at the first watch of the day to the bazaar, and hiring some labourers at the rate of one dirum* (per day), sent them to work in his garden. At the second watch he saw another set of labourers standing in the bazaar :

* A dirum, twenty or twenty-five of which are equal to a dinar, which again is worth about nine shillings.

he asked them why they stood idle, and desired them (also) to go and work in his garden, and that in the evening every one should get a dirum. Again, at the third watch, he went to the bazaar, and observed a set of labourers standing unemployed in the street; he asked them what they were waiting there for: they replied, 'We came here late, on this account nobody gave us employment.' Then that person said, do 'you also go and work in my garden, and in the evening every man will get a dirum.' In the evening the three sets of workmen presented themselves before the owner of the garden for their hire, and he gave to each individual of the sets a dirum, according to the agreement he had made. Then the set of labourers who came first began to murmur (and said), 'We have been working during the whole day in the heat of the sun, and have laboured hard, and some of those who came after us only worked during one watch, and to us and to them you have given the same

‘wages.’ The master of the garden replied, ‘I first of all bargained with you to give you ‘each one dirum.’ They said, ‘True.’ ‘Then,’ continued the rich man, ‘I have fulfilled my ‘promise, and am not to be controlled regarding what tends to my advantage or loss.’ The Mussulmans consider the last set as applying to them, and say that our prophet (on whom be the blessing, &c.) appeared in the world after all the other prophets, and, from having the gift of prophecy, attained to an equal rank with his predecessors : for this reason, the followers of Hussurut Mahomed have a firm belief, that “undoubtedly we shall enter “heaven, as well as those who have done so “before us” (followers of Moses, Jesus, &c.)

The English say, that “the four books which “are commonly received,* with the other

* 1st. The Tauret (Pentateuch); 2d. Zuboor (the Psalms); 3d. Injeel (New Testament); and 4th, the Koran.

“ smaller works, were indited by the prophets ;
 “ for how can we say that any of those works
 “ were sent from heaven, or that the smaller
 “ treatises were written by God, for the Al-
 “ mighty never sent them in a written state
 “ from heaven. Now you (Mussulmans) main-
 “ tain, Gabriel brought down the word of God.
 “ Who ever saw Gabriel, and who ever heard
 “ his voice ? How can we believe this without
 “ proof, and without finding it in our revela-
 “ tions ? The truth of the matter is this : the
 “ prophets, who are the guides and shewers of
 “ the road to the people, wrote these books ac-
 “ cording to the best of their knowledge and
 “ understanding, in order to teach men good
 “ manners and a correct line of conduct ; as
 “ for instance, the Pentateuch was written by
 “ Moses (with whom be peace) ; the Psalms
 “ by David (with whom be peace) ; the New
 “ Testament by the Apostles of Christ (with
 “ whom be peace) ; and the noble Koran by

“ Hussurut Mahomed (with whom be the
 “ blessing and peace of God).”

The English do not acknowledge the high
 Koran of Hussurut Mahomed Mustafa.
 However, they praise the purity of the Hus-
 surut's laws, and say that “ Mahomed, as to
 “ knowledge and wisdom, was a superior man,
 “ for he instituted an excellent form of wor-
 “ ship :* but there is one fault to be found
 “ with him, that, unlike other prophets, he was
 “ a slayer and a shedder of blood. Now this is
 “ in direct opposition to the prophetical office
 “ and the divine mission, because the former
 “ prophets, by admonition and advice alone,
 “ shewed lost mankind the right road, and men
 “ willingly, and without force being used, be-
 “ came converts to the faith of the (original)
 “ prophets. If any one did not obey them,
 “ they left him alone ; if a person troubled and
 “ injured them, they merely cursed him, and

* In comparison with the gross idolatry of the ancient
 Arabs.

“ God himself punished him ; but no (true)
 “ prophet was ever a slayer, or spilt blood.”

Captain S. disputed with me, on one occasion,
 after the above manner. I replied : “ The rea-
 “ son of Mahomed being a slayer and spiller
 “ of blood was as follows :—God amongst every
 “ nation produced many prophets, but did not
 “ (always) cause their admonitions and advices
 “ to make an impression on the hearts of the
 “ different castes, and the people troubled and
 “ vexed the prophets. After some time our
 “ prophet was born in Mecca. At first he tried
 “ favour, kindness, advice, admonitions, gen-
 “ tleness, and tenderness, but these made no
 “ impression on the minds of the people. At
 “ last, at the hands of the caste Koriesh,* he
 “ experienced great tyranny and oppression.
 “ When their cruelty exceeded all bounds,
 “ and he had lost all hope of reclaiming them
 “ to Islam, being helpless, in lowliness and

* Koriesh, the tribe to which Mahomed belonged.

“ meekness he supplicated the Almighty (to
 “ point out what ought to be his line of con-
 “ duct). Then God commanded him to war
 “ against the infidels ; and from that time holy
 “ warfare amongst Mussulmans became a di-
 “ vine obligation, and God revenged himself
 “ through means of his prophet on the enemies
 “ of the faith. Under these circumstances,
 “ then, the prophet did not take upon himself
 “ to kill and slay ; he merely obeyed the com-
 “ mands of the Almighty.”

After I returned from Europe, I gave a si-
 milar answer to Mr. John Graham in Burd-
 wan. This gentleman was continually disputing
 with Moonshees Meer Suduroot-Deen and Meer
 Sirajood-Deen, regarding our faith and religion.
 He denied that Hussurut Mahomed Mustafa
 (on whom be the blessing and peace of God)
 had the gift of prophecy, or could perform
 miracles ; but he got no suitable answer (from
 them). On a certain night they were disputing
 as usual, and Mr. Graham was laughing and

jesting, and denying the prophetical office of
 (our prophet); towards the end (of the debate)
 I came in, and heard Mr. Graham saying,
 “ Mussulmans believe that by the intercession
 “ of Hussurut Mahomed they will go to hea-
 “ ven, and that all other people will go to hell :
 “ now this is far removed from wisdom. We,
 “ however, do not believe that Hussurut Ma-
 “ homed was a prophet at all, because he per-
 “ formed no miracles, (after the manner of
 “ the ancient prophets) with the exception of
 “ this one : he bred up a pigeon and let it loose
 “ in the hills and jungles ; and when the caste
 “ desired a miracle, he went to a hill, and
 “ shutting his hand, shewed it to the pigeon,
 “ which in expectation of getting grain, came
 “ flying to him and alighted on his shoulder or
 “ head : then Hussurut Mahomed said, ‘ Be-
 “ hold ! I am God’s prophet, for the wild
 “ animals are present at my command.” The
 two Moonshees were very wroth and angry at
 this affront to their prophet, and answered this

speech according to the usual belief of Mussulmans, and repeated sentences of the Koran and traditions, and added, “ God in the high Koran
 “ says, that without doubt Hussurut Mahomed
 “ is the prophet of the latter times, and the
 “ mediator at the day of judgment, for the
 “ prophet caused the Sun to turn back, and
 “ made trees to walk of themselves ; but if any
 “ one will not believe in the Koran and our
 “ traditions, this is a common saying :—

“ If any one will not yield consent to the Koran and
 its narratives,

“ The answer is this, To him let no answer be given.”

At this Mr. Graham shook his head, laughed, and said, “ Since I do not believe in
 “ your Koran and other books, how can I be
 “ convinced by all that you can say ?” At this juncture I came forward and said, “ If you
 “ will allow me, I will say something regarding
 “ this matter.” Then they turned with attention to me. I continued : “ I learn from
 “ the translation of the New Testament in my

“ possession, and from the books of history of
“ by-gone times, that (many of) the former
“ prophets performed different miracles, yet,
“ notwithstanding people witnessed the per-
“ formance of these miracles, no man became
“ a convert to their faith, and the prophets
“ experienced great trouble and vexation at
“ the hands of the people ; more particularly
“ Hussurut Eesa (with whom be peace,) who
“ resuscitated the dead, gave sight to the blind,
“ cured the leprosy and other diseases, besides
“ performing many other miracles, so that the
“ miracles which were exhibited by Hussurut
“ Eesa were far greater in number than those
“ performed by any other prophet whatsoever.
“ Notwithstanding all this, during his life-time,
“ besides the twelve apostles, not many more
“ people believed in him ; and it is written
“ in the New Testament, that the caste of
“ Jews caused exceeding trouble to the Hus-
“ surut, until at last they actually crucified
“ him. So, in like manner, our prophet,

“ though he also exhibited many miracles, yet
 “ was oppressed and molested by the unbe-
 “ lieving Koriesh, till in the end he received
 “ the divine command to wage war. Even
 “ then few people would obey him, a small
 “ number only accepting him.

“ The design I have, in saying all this, is to
 “ make manifest that at no time has the world
 “ been empty of wicked and sinful men : they
 “ abounded both in the time of Hussurut
 “ Eesa (with whom be peace) and in that of
 “ Hussurut Mahomed (on whom be the bless-
 “ ing and peace of God) ; there are also many
 “ in these days. If any one then (being
 “ wicked and a bastard) will not believe in our
 “ prophet, what can we do, and whither can
 “ we repair to have justice executed ? To
 “ conclude however, the Almighty, who is the
 “ King of Kings, will settle all these misunder-
 “ standings at the last day.”

Mr. Graham, having heard what I had said,
 was greatly perplexed, and remained silent.

The two Moonshees quickly took leave, and, taking me by the hands, accompanied me home; and lauding and praising me exceedingly, said, "We never could have replied to him in the way you did." They then, with great eagerness, copied the New Testament, and from that day Mr. Graham never again attempted to dispute with Moonshees about faith and religion.

CHAPTER XIII.

Religious Controversies.

ONE day Captain S. said to me, “ Mussul-
 “ mans content themselves with predesti-
 “ nation, and have no deliberation. This
 “ custom in one sense is good, and is not
 “ (on the whole) a bad one. However our
 “ caste are subject to the control of wisdom.
 “ They consider deliberation to be far better
 “ than relying on pre-established necessity, and
 “ think that any thing can be accomplished by
 “ wisdom and by using the proper means (for
 “ the end). If at any time there be a neglect
 “ of (proper) precaution, and in any under-
 “ taking due care and attention be not given
 “ (to affect its accomplishment), assuredly the

“ attempt will not succeed. Now your caste,
 “ in a small matter or in a great enterprize, con-
 “ sider fate to be over-ruling : as, for instance,
 “ if you let a china plate or a bottle fall from
 “ your hand and it is broken, you (immediately)
 “ say, ‘ It was so predestined, therefore it so
 “ happened.’

“ A certain Duke who is the commander-in-
 “ chief at present, and is very brave and well
 “ acquainted with every precaution to be taken
 “ in warfare, says, ‘ If I properly discipline and
 “ exercise my army, and prepare all the ma-
 “ terial of war, then allow that the army of
 “ my antagonist be not prepared as above, I
 “ shall obtain a victory over him, even though
 “ his army be double in number to mine :’—
 “ now your people say that victory is the gift of
 “ Providence, which is an absurdity.”

I replied, “ Fate rules every thing, and God
 “ from all his creations produced man, a noble
 “ being, and clothed him in the robes of wisdom
 “ and understanding, and whatsoever (success-

“ful) undertaking that was determined should
 “be attempted (from all eternity), in that en-
 “terprize alone the wisdom of man contributes
 “to its accomplishment. If this were not the
 “case, wisdom would not be a benefit at all.
 “For example, a farmer ploughs his land and
 “prepares it, and sows his seed, and commits
 “no error in his husbandry; then if, through
 “the predestination of Providence, no rain falls,
 “and his field does not become green, in this
 “case what is the use of people’s precautions?
 “Therefore fate is the over-ruling power in
 “every thing. But our people say, it is ne-
 “cessary to trust to fortune in every thing.
 “This is a complete mistake; for let not a man
 “in every business trust alone to fate, and not
 “take any forethought, for it is wise to use all
 “deliberation.”

It was usual for the great people who came
 to dine at Captain S.’s to send for me, and in
 order to try my disposition they conversed re-
 garding (our) religion and different customs,

and (always) getting from me a suitable reply, they were pleased (with me). One day General Munro, Captain A., and others, being assembled, were sitting together. They said to me, "You are all alone in this country, why do you not take unto yourself a wife?" I answered, "There are two great difficulties to be got over, by which I am excused, and it is impossible that I can marry here. The first (difficulty) is this: the woman that I am desirous of possessing is not inclined for me; (the second is), she that wishes to have me I do not approve of. What I mean is, that those women who are of good caste and noble will not connect themselves with a person of inferior rank and of a different religion: but I myself, in my own country, am considered noble; therefore though a woman of low caste of this country may be desirous of me, I, however, do not wish to have any thing to do with her." They highly approved of what I had said, and laughed immoderately.

Again these people proposed a question.—
 “ God first of all created Adam and then pro-
 “ duced Bebee Houa to be a wife to him.—
 “ What is the reason, then, that your people,
 “ acting contrary to this, marry some two
 “ wives, and others four?” Why did your
 “ prophet marry nine wives, and why did he
 “ allow the people of his sect to marry four?”
 I answered, “ The Almighty produced woman
 “ to give ease to man, and gave to Hussurut
 “ Adam (with whom be peace) Bebee Houa his
 “ wife, as a support to him. After this, when
 “ the descendants of Adam had increased,
 “ God commanded, ‘ If one woman cannot
 “ ‘ content you, take unto yourself another.’
 “ Our prophet allowed us, after marrying one
 “ woman, to take another until we had four
 “ (if we chose) : five he prohibited ; but if
 “ one died we might marry another in her
 “ stead. The guides we had for adopting
 “ this custom are as follows. Before the
 “ birth of our prophet, Hussurut Ibrahim *

* Abraham.

“ (with whom be peace) married two wives,
 “ *viz.* Beebee Sara and Beebee Hajirah ;
 “ Hussurut Sooliman* had one hundred and
 “ sixty wives ; and Hussurut Daood † (with
 “ whom be peace) always broke the laws
 “ from his longing after woman-kind. There-
 “ fore, then, you must speak truly and say,
 “ whether the custom of keeping many wo-
 “ men originated with our prophet, or took
 “ its rise from the former prophets.”

They then continued : “ God, from his ma-
 “ nifold bounties, conferred on us a great
 “ favour in giving us wine, which he gave as
 “ a gift to his servants. Now your prophet
 “ hath greatly oppressed you, for he has pro-
 “ hibited the use of this gift.”—I answered :
 “ In our law (besides what regards this) there
 “ are many precepts regarding what is lawful
 “ and what is forbidden. I myself am an
 “ ignorant man, and have not sufficient under-

* Solomon.

† David.

“ standing to answer in a proper manner
 “ every question you may propose ; however,
 “ it is well known, that though wine itself is
 “ a good thing, yet the intoxication it causes
 “ is bad, for it makes people lose their wits,
 “ and occasions their forgetting God ; now this
 “ is the command of the Almighty to his
 “ servants : ‘ Eat and drink (what you please),
 “ but for one minute you must not forget
 “ me.’ ” Again these people said, “ If in
 “ drinking wine a fixed measure be adhered
 “ to, a man will not lose his senses ; but
 “ from drinking, his heart will (merely) be
 “ gladdened.”

They then continued : “ Your belief is, that
 “ if any one in his heart, once in sincerity
 “ recite the confession of faith of Hussurut
 “ Mahomed,* that person undoubtedly will
 “ enter heaven ; and all other people (who do
 “ not) will go to hell. Now the Mussulmans

* *La illa illullah, Muhumudoon Rusool Ullah* : “ There
 is no God but (the one) God, and Mahomed is his prophet.”

“ are few in number ; they inhabit only
 “ Turkey, Syria, Persia, Arabia, and Hin-
 “ doostan ; and the people who dwell in other
 “ countries are numerous ; they (you say) will
 “ all be damned. What kind of a speech is
 “ this ? Did (God) create his servants only for
 “ the purpose of burning them ?” To this I
 replied : “ Certainly ; for our belief is, that al-
 “ though Mussulmans are few in number,
 “ heaven was prepared for them alone. Other
 “ people are numerous ; for this reason hell is
 “ four times larger and broader than paradise.
 “ Although all men are God’s servants, yet
 “ among them some are obedient, some wise,
 “ some honest, some are fools, some thieves,
 “ and some are without probity. In this man-
 “ ner, in the New Testament, Hussurut Eesa
 “ (with whom be peace) says as follows, by way
 “ of parable :—A certain person had three sons,
 “ and once, upon setting out on a journey, in
 “ order to make trial of their understandings
 “ and honesty, he gave to each a thousand

“ rupees. The eldest son buried his money in
“ the ground, which a thief carried off; the
“ second son gave his to a banker, and spent
“ the interest of it himself; and the third son,
“ having trafficked with his thousand rupees,
“ doubled his principal and made it two thou-
“ sand. When the father returned from his
“ journey he asked his sons for the money with
“ which he had entrusted them. The eldest
“ son, being unable to give him the sum, told
“ what had happened. The second son re-
“ turned the original thousand rupees. The
“ father said to him, ‘ You are only wise by
“ halves,’ and gave him a small present; the
“ youngest son gave back not only the ori-
“ ginal thousand rupees, but also a thousand
“ rupees of profit. At this the father was ex-
“ ceedingly rejoiced, and said, ‘ This person is
“ both wholly wise and honest.’ He then en-
“ trusted him with the management of his
“ whole property and effects. Hussurut Eesa
“ then explained the meaning of the parable,

“ and said : ‘ Before God it is so ordered that,
 “ the individual who retains the whole of the
 “ original sum, the whole is made over to
 “ him ; he who has retained less, the less will
 “ be given him ; and he who preserves nothing
 “ at all, his hand will remain empty.’ ”

“ Mussulmans interpret the foregoing narra-
 “ tive in the following way :—The foolish man
 “ represents those who are ignorant and dis-
 “ obedient. The meaning of the sum of
 “ money is faith ; and by the thief the devil
 “ is intended, who steals away the faith of
 “ fools and careless persons, who therefore do
 “ not believe in God, become excluded from the
 “ mercy of the Almighty, and their portion is
 “ hell-fire. By the second son, who squandered
 “ away the interest of his money, hypocrites
 “ are intended, who partially believe in God,
 “ but consider God’s prophets impostors : their
 “ place will also be hell. But by the third son,
 “ who by his faith and good works not only
 “ presented his father with the original sum,

“ but also with the profit he had made, (good)
 “ Mussulmans are typified ; for they attest God
 “ to be their nourisher by word and thought ;
 “ they rely upon him, and do not deviate a
 “ hair’s breadth from his laws and those of
 “ his prophets. The world by them is con-
 “ sidered a perishable house, and in the hope
 “ of entering heaven, and remaining there
 “ always, they lead an austere and hard life,
 “ and subject themselves to a thousand la-
 “ bours and difficulties : they account worldly
 “ wealth as useless, and do not follow the
 “ inclinations of other people of the caste.
 “ These certainly then, and without doubt,
 “ will see paradise ; because, say they, ‘ In
 “ the world are sown the seeds of futurity :’
 “ as the tribe of Arabs say regarding this
 “ life,

‘ (True it is) the world is the field of futurity.’

“ But those individuals who take great
 “ pains to acquire riches will get their reward

“ only in this world, and will live in the mere
“ enjoyment of worldly wealth. Truly, the
“ paradise of such people is this earth: of a
“ surety, they will be without hope of future
“ advantage and of heaven.

“ In man's estate, grief and gladness are
“ both associated. After joy comes sorrow,
“ and grief is succeeded by mirth. Sorrow
“ does not always depress, nor does gladness
“ continually prevail. Under these circum-
“ stances, then, Mussulmans care little for
“ worldly wealth, are constantly subject to
“ tribulation on account of their faith; but
“ in the end they will certainly get riches.
“ Other people, again, who now enjoy them-
“ selves with the pleasures of this world, will
“ be oppressed with sorrow and grief at last.”

CHAPTER XIV.

The King of England—Army and Navy—Courts of Law.

THE first monarch who ruled over the whole of England was named William: he was a man of great bravery and valour. After him many kings of different names reigned, until the sovereign power of England descended to a Queen, who is greatly celebrated, even in these days, for her sagacity and love of justice. Through her the name of England became famous in every region of the earth.

King George the Third, who now occupies

the throne of England, is famed for his bravery, wisdom, and high intention, and is otherwise praised. At the time that the writer of the Shigurf Namah saw him in England, he was a stout and well-favoured man: his queen was of short stature and fair. I was told that it is an old established custom of the English monarchs to marry a woman of a strange caste, but who is of royal descent. George the Third is the father of sons.

The King of England, in matters of government, is not independent, like the Great Mogul of India, but in all state affairs can do nothing without first consulting and advising with his ministers and nobles, and a few men selected from the middle classes. If, as in the government of India, discord arise among the rulers, undoubtedly the wealth and government will depart from their hands, as this verse sufficiently demonstrates:

“ All wealth is acquired by concord :

“ Discord begets poverty.

“ Many kings (from not advising with their ministers)
have lost their dignity,

“ And their sovereign rule hath departed from them.”

In England every one is free ; no one can lord it over another, and there is no such thing known as master and slave : which is totally different from other countries, in which all are slaves of the king. In England, both great and small would be greatly ashamed at the term slave. They say, “ We call one person king, for, without that, government could not be carried on, and therefore we have set a ruler over us ; but we all individually take some charge in governing. Our caste, in order to increase its renown in conflicts with our enemies, sacrifices both life and estate, but no one is a slave. However, we do not deviate a hair’s breadth in paying due respect and honour to the King and his ministers ; and, in the same way, his Ma-

“ jesty thinks it incumbent on him to shew
 “ a proper regard for his subjects, and rules in
 “ a mild and gentle manner.”

The royal army is distributed in different cantonments. Those persons are selected (for it) who are robust and of a proper height, and they are disciplined as dragoons or foot soldiers. They are dressed in clean clothes and of one colour, and are instructed in the drill and martial exercises. (Each of the cavalry regiments consists of) seven hundred horses, and every regiment is of one colour: as one is black, (and another) white or bay. For this reason, at the time of exercise, the hearts of beholders are gladdened, for (the horsemen) are splendid to look on. The men get their rations and uniform from government; besides these their pay is eight rupees a month.

The caste of English excel all other European nations in naval warfare: they are both powerful in it, and have a natural genius for it. By reason of the great number of their

ships, and from the material of war being always ready, no European power is able to approach with a hostile intention. The country is an island, round which the ships of war prowl, therefore enemies can never hope to conquer it. It is customary, in the time of war, to keep all the vessels fully equipped, and in peace a number of ships have their masts struck and are unrigged. When, however, there is an appearance of war, they are quickly fitted out and sent to sea.

The caste of English are celebrated throughout the universe for bravery and courage, and for skill in military tactics. A soldier esteems the order of the commander-in-chief as equal to that of his God.

Many of their regulations are entirely different from those of other countries: one of which is, that if the orders of an officer be deviated from, even a hair's breadth, death is the consequence; or the offender is discharged, and being thereby rendered infamous, he is

unable to serve again. Another article is, that if any one runs away during the time of battle, it is the greatest crime a soldier can commit ; it cannot be pardoned by any means. A person in this predicament will assuredly suffer death, even although he may happen to be a prince, a man of rank, or an old officer. It is even laid down, that although the army of the enemy be double in number, there must be no running away nor (disgraceful) retreat : he who betakes himself to flight subjects himself to death. Another article says, that all plunder, though it amount to lakhs and crores* of rupees, is to be distributed amongst the men and officers, to every one according to his rank. This is contrary to the custom of other nations ; as, for instance, the French and Portuguese, who give a fourth share to the soldiers, the rest (of the captured property) goes to the royal treasury. The motive of the English in giving

* A crore is ten millions.

up the whole of the booty is this, that the troops may be more valiant and brave; but this is not usual among other European nations, or any of the nations of the seven climates.

The caste of English avoid self-praise, and talking of their own exploits they consider disgraceful. If an officer who has greatly distinguished himself by enterprize and courage in any victory be asked the particulars of the engagement, he simply states the facts as they occurred. If another person greatly extols the conduct and valour of that officer (before him), he immediately casts his eyes on the soles of his feet, and remains silent, and from extreme bashfulness the perspiration distils from his face. The English in general, then, do not at all relish to be praised before their face; they are rather annoyed at it, and dislike it. They consider an egotist a coward, and sycophants and flatterers, liars. Under these circumstances, in their assemblies flattery is unusual.

Egotists and flatterers are despicable in the opinion of a man of sense and understanding. Flattery is certainly a very foolish practice: however, the sepoy and officers of Hindoostan, and particularly of the city of Delhi, think that flattery and egotism add to their consequence; as, for instance, if a person by a thousand labours happen to kill a fox, he then goes about every where, and proclaims with a loud voice that he has slaughtered a tiger, and in a most valiant manner twists his moustaches, and swelling with pride, his vesture does not suffice. He accounts the deeds of others, when placed in comparison with his own bravery, as nothing; nay, even makes out Rustum* to have been decrepit.

When a dispute arises concerning goods or land, both the plaintiff and defendant appear in court, and each party employs a lawyer. Months and years sometimes elapse before

* The Persian Hercules.

judgment is given, in which case both parties expend immense sums in lawyers' fees, and in the expenses of court. The party against whom the decision is given pays the expenses of the other. In a similar manner to the above, a court has been instituted in Calcutta.

The regulations and usages of the court are as follows. There is no respect of persons; neither bribes nor gifts are permitted: if one party be accused of bribery, even although he may have (in justice) the best of the cause, yet the judges immediately imagine that he is making false allegations. If a prince or nobleman ride through a field (of grain) and tread down the crop, then whatever was the extent of damage the farmer stated he had sustained, the prince or nobleman would be called into court, and compelled to pay the farmer ten times more than the amount of the injury suffered, besides an additional fine would be imposed. The intention of this regulation is, that no

rich man may have power to oppress a poor one.

In England a person cannot escape the punishment for murder by paying a fine, as in Bengal, where the institutes of Imaum Aboo Mahomed and Imaum Huneefa are still followed, by which a murderer may escape if the relatives of the murdered man choose to allow him : if they do not, the criminal pays to Government a certain fine, and the judges pardon him. But in England the judges first maturely deliberate in a case of murder ; and where a creation of God has been destroyed, the criminal is consigned to execution.

For theft the law is not similar to that of Mahomed, who orders the hand to be cut off if a greater amount than eight annas has been stolen. In England, the person who plunders, using at the same time force and violence, subjects himself to be executed. The English say that the punishment of the thief is not to be

abated according to the amount of property he may have abstracted ; for when a person intends to steal, he will take as much as he can get ; and if he could have laid hold of more than he actually carried off, he would have taken that likewise. A thief, then, is deserving of death. Notwithstanding this being the law, diggers of mines,* cutters of knots,† and pickpockets, abound in England.

Europeans usually keep their silver, gold, &c. also their bank-notes and watch, in their pockets, and never go abroad without money ; and they are in the habit of going to see spectacles and of frequenting the theatre with a sum of money about them ; therefore, in crowds, cut-purses and pick-pockets cut open people's pockets, and speedily transfer the pro-

* In India, thieves are in the habit of digging under the walls of houses to effect their depredations.

† Orientals tie their money in a knot in a corner of their handkerchief.

perty into their own. If, however, the owner of the effects is aware of what is going on, and is able to seize the thief with the goods on him, he is hanged.

There are mounted robbers in England, who commit their depredations on the highway. Some of these men are the sons of wealthy parents; but, having squandered away their patrimony at the gaming-table, and in debauched living, poverty overtakes them, and then, being unable to turn their hands to a useful employment, they subsist by robbing. They lie in wait on the open commons, in forests, and in places removed from the habitations of men. When they observe a carriage approaching, they quickly gallop up with a pistol in their hand, which they present at the head of whoever is riding in the vehicle, and order him to surrender whatever he has got about him, if he wishes to escape with his life: he then delivers to the robber whatever property he may have. A certain

great man, travelling in his carriage, observed at a distance a horseman approach him, who was advancing at a quicker rate than either the lightning or wind. The great man was immediately aware that it was a highwayman. He then quickly loaded a pistol and put it into his pocket. The highwayman came up, and presenting a pistol, said, "Surrender what you've got." The gentleman put his hand in his pocket, and producing his pistol, said, "Take this," and shot the robber. Another highwayman, after having plundered a man of bank-notes and other property, left him. The person robbed speedily arriving in town, went to the Bank, and having related what had befallen him, gave likewise a description of his notes. When the highwayman came to the Bank to get change from the bankers, he was immediately secured, sent to prison, and, after being tried, was executed. The notes were returned to the owner.

The courts of law have nothing to do with cases of (simple) fornication, unless a woman complains that she was forcibly violated. When a man is convicted of having committed a rape, he is sentenced to be executed. Besides the sentence of death, there is no other punishment for rape or robbery. If a man and woman commit fornication in a retired house, or even in any place whatever, they may do so with impunity, and neither the cutwal* nor the censor can take any notice of it; for it is a common saying, "What business has the superintendent inside a house?" In England it is completely the reverse of what it is in this country, for there the cutwal and censor have little or nothing to do, and have not the power of seizing either a fornicator or a fornicatress, whatever people may say. In the higher classes of society a *faux-pas* is sometimes committed. If it comes to be generally

* In India, one of the duties of the chief officer of police (the cutwal) is to prevent licentiousness.

known, it causes great shame to be felt amongst modest and chaste ladies. Both the lady and gentleman are reproached by the rich and poor; and women of reputation, during their lifetime, never again see the lady, whom they expel from their society. In a case of adultery, if a husband catch his wife in the crime with another man, and if he kill them both with a sword or other weapon, he will be justified in doing so. If, however, the husband, when he discovers them, has no weapon in his hand, and goes to bring one, and in the meantime the adulterer and adulteress leave one another and deny that they have been together, then the husband is unable to kill them with impunity: if he did so he would suffer death. If the husband bring an action into court, his complaint will not be attended to unless it be substantiated by credible witnesses.

A French priest once presented a translation of the New Testament to Acber Badshah, in which there was the following narrative. Cer-

tain Jewish Doctors, in order to reprove Hussurut Eesa (with whom be peace), brought before him a woman who had committed adultery. They then thought of a difficult question to propose to him, and said in their hearts, if the prophet orders this woman to be stoned, then we will answer, "You enjoin the people
 "to have clemency, to be compassionate and
 "tender-hearted; this then is in direct opposition to what you teach; your words and
 "deeds have no relation to one another: wherefore, then, would you kill one of God's creatures?" Again, if he give her absolution, we will reply, "You make no difference between
 "good and evil; the precepts of our books, and every law, it appears, hath departed
 "from the world." After having consulted together in the above manner, they brought the adulteress before the Hussurut, and asked, "What are your orders regarding this adulteress?" The Hussurut was then sitting in the synagogue with his head depressed; he an-

swered, "It is commanded that a woman (of
 "this description) shall be stoned; let him,
 "then, who during his whole lifetime hath
 "committed no sin, lift the first stone." Hav-
 ing said this, he wrote with his finger on
 the ground. Upon hearing the above they all
 held down their heads from shame, and de-
 parted out of the synagogue, so that no one
 remained with the Hussurut besides the wo-
 man. Then looking towards her, he asked her,
 "Where have all these people gone, and what
 "have they determined upon regarding you?"
 Then the woman answered, "They went out
 "one by one, and said nothing with respect
 "to me." The prophet said, "Do you like-
 "wise go: I have nothing more to say to you
 "but this, Repent, and do not again commit
 "this wickedness."

The morals and disposition of Hussurut Ma-
 homed (on whom be the blessing and peace of
 God) are thus shewn. On a certain day, when
 the Hussurut was sitting along with some of his

companions, a woman (a fornicatress) presented herself before him, and said, " I have been
" guilty of a (wicked) deed ; I therefore trust
" that you will execute on me what the law
" enjoins, in order that I may escape the pu-
" nishment at the last day." The Hussurut,
turning his face from her, looked in the op-
posite direction. However, she continued, and
said, " What are your orders with respect to
" my case ?" Then the Hussurut, casting his
eyes towards her, perceived that she was preg-
nant, and said, " Until you have been de-
" livered, your punishment is deferred." After
the birth of her child, the woman, taking the
infant in her arms, came and presented herself
before the Hussurut, and said, " The child is
" now born : " the Hussurut replied, " Until
" the child be weaned, your punishment is re-
" mitted." Some time after, when the child
had been weaned (and the woman had pre-
sented herself as before), the Hussurut said,
" Your child is now devoid of understanding,

“ but when it is seven years of age, chastise-
 “ ment shall be inflicted on you.” Again (at
 the expiration of the seven years) the woman
 came: then the Hussurut commanded, “ Your
 “ child is now young and unwise: until it
 “ attain the age of puberty you cannot be
 “ punished; for, besides their own parents,
 “ there is no one who will be kind and atten-
 “ tive to children, or who will rear, protect,
 “ and educate them, or who will take any
 charge of them.” Then one of his companions
 said, “ O Hussurut, this woman, time after
 “ time, comes to you and troubles you; I will
 “ take charge of the child, and rear and edu-
 “ cate it, and let the woman’s petition be com-
 “ plied with.” At this the eye of the Hussurut
 grew red with anger, and looking wrathfully
 on his companion, he said, “ Who told you that
 “ you might take charge of the educating
 “ and rearing of this child? Do you not know
 “ that I have always been endeavouring to

“find some pretence to procrastinate the punishment (of the mother)?” At this his companion was much afraid and ashamed. This, then, was the compassion and justice of his Highness Mahomed.

CHAPTER XV.

The manner in which Children are educated in England—How the English spend their time—The East India Company.

The higher classes of society in England educate their children in a totally different manner from that of the people of Hindostan (of the same rank), where the teacher is retained as a servant in the house, in order that there may be no chance of the influence of the evil eye falling on the child. In England, it is usual for people of rank to send both their sons and daughters to a distant place of education.

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First of all they are taught the letters of the alphabet, which are written on a board ; then an easy lesson is given them ; after this they are taught to read pleasant tales, fitted to amuse children. The school-books have been rendered so easy, that the learner has no difficulty in acquiring knowledge. From the invention of printing, books have so increased, that, for example, if a person wishes a hundred copies of a work, he will be able to purchase that number in a single shop.— Books in this country (as the Shah Namah*) that cost one hundred and fifty rupees, are procured in Europe for the sum of ten or twelve.

The people of wealth in England, commencing at the age of four years, keep their

* A celebrated epic poem, containing the history of the kings of Persia. Its author, Firdousee, flourished about A. D. 1000.

sons and daughters constantly employed in writing, reading, and acquiring knowledge; they never permit them to be idle. If a man or woman be unacquainted with the musical art, be unable to dance or ride, he or she is accounted by people of substance as descended from a mean parentage, and taunts and reproaches are not spared. They then say, "Such a one's parents have been poor, and "being unable to pay the cost of education, "their children are therefore ignorant of every "thing." Those ladies, particularly, who can neither dance nor sing, are considered in a very inferior light; they will never get well married. To be brief, the manner in which the English are educated and reared is totally different from that of India, for the sons of some of our great men and nobles are taught gratuitously. At school they acquire a thousand bad habits, when they are supposed to be attaining knowledge. However,

all that is disregarded by our men of rank, and (gratuitous education) is not accounted disgraceful. In England, however, money is expended in the acquirement of wisdom.

The people of Hindoostan reproach the Europeans with being hard-hearted towards their offspring, because they send them to a distance to be educated ; yet the fact is, that this hard-heartedness of parents towards their children is the greatest kindness they can shew them, for, from rendering them adepts in the arts and sciences, they spend their days in a pleasant and agreeable manner. In this country, the manner in which parents shew kindness towards their children is really nothing else than injuring them as much as is possible ; for, from not sending them from home to be educated, they continually remain ignorant, and lead a vicious and depraved life.

The poor people (of England) send their children to be taught in the town-schools, and

pay at the rate of a rupee per week.* For the girls there are separate schools.

I saw that the boys sit on a form in one line, and in this way studied their lessons. The teacher, with a leathern strap in his hand, heard the scholars repeat their tasks, commencing at one end and going down the whole line. When a boy committed a mistake in his reading, the teacher, without the least pity or remorse, struck him on the back with the strap to such a degree, that he wounded the limbs of these silver forms and jessamine-legged youths. Although this appears to be cruelty, yet this saying is nevertheless true :

“The tyranny of the teacher is better than the father’s love.”

The lower orders, particularly in Scotland, are all able to read and write, with the exception of those whose parents cannot afford to send them to school, or who are of weak intel-

* In India, the children of the lower orders are educated for half a rupee per month.

lect and unable to learn. After the children of the poor have acquired a sufficiency of learning, they are then put to different trades ; as one becomes a goldsmith, another an ironsmith, a third a shoemaker, and a fourth a tailor. Europeans can learn whatever trade they choose. For example, a man has four sons ; the eldest is a goldsmith, the second a carpenter, the third is a shoemaker, and the fourth a smith. Now the Mussulmans of Hindoostan are ashamed to learn different trades. In England, if a man's father happen to have followed a mean employment, the son will not follow his father's steps, but says, " I'll be a soldier." The Hindoos act in a completely different manner : they all follow the same profession as their ancestors did.

Both in France and England I observed a broad and spacious house, where orphans, and poor boys and girls, are educated. Those people in the city and neighbourhood who are in very indigent circumstances, and have little to subsist on, being unable to maintain their

children, take them to the above-mentioned house, and give them in charge to the people there. It very frequently happens that women of loose habits produce children, because according to the tenets of the English it is a great crime to cause abortion; and if it be proved that a woman has willingly injured the child in her womb, she will suffer death. For this reason, after the birth of children, (by these women,) from shame they wait until the curtain of night conceals them, and then take the child and place it at the door of that house, and there leave it. There are thousands of boys and girls of this description in that mansion. They are first of all properly educated, and then are instructed in different trades.

The wise men of the English say, that “the
 “acquiring of worldly wealth causes life to
 “pass pleasantly and happily, if there be also
 “a searching after wisdom and increase of
 “knowledge. Worldly riches ought not to be

“ appropriated for eating and drinking alone,
 “ or for leading a luxurious life, or for col-
 “ lecting together a great number of women,
 “ or for sitting and viewing dances night
 “ and day.” It is strange, however, that
 the noblemen of Hindoostan who may happen
 to be wealthy, constantly remain shut up with
 their women, and, unlike men, coquet and flirt as
 if they were females. On their heads they wear
 a Joradar* turban, and have their trowsers and
 sleeves plaited, and wear a jama like the gown of
 a female, and apply perfumes and rouge to their
 breasts, and missee† upon their lips : upon their
 teeth and eyes they rub antimony, and on the
 palms of their hands they apply hennah ; they
 tie their hair in a knot behind, and scent it
 and wear it long. Notwithstanding all these
 effeminate airs, they go abroad with a nume-
 rous retinue, with great pomp and display, like

* A particular mode of tying on the turban.

† A powder with which the teeth, &c. are stained black :
 it is prepared from vitriol.

warriors. When they go out in state there is a mighty ceremony; there are rockets, and standards, and nukeebs,* and chobdars,† and pursuivants and attendants of all sorts, who call out with a loud voice, “Keep off! keep off!” and “Poish! poish!”‡ and intreat for long life and prosperity (to their lord). These are the customs of this time amongst the noblemen of India. In Europe such ceremony and state is considered useless and foolish, and such a retinue would be mocked and laughed at. In fine, the people of England, until the age of thirty, apply themselves to business. They travel and view the wonders and curiosities of the world; and after they have made some money, they then marry and remain at home, and ceasing to wander about, they live (quietly) with their wives.

It is a distressing thing to see how the people of this country manage. First of all the pa-

* Servants who proclaim their master's titles.

† Mace-bearers.

‡ Go! go!

rents give their son in marriage when he is very young. If they do not happen to have been successful in trade, &c. and are in want of money, they then, in order to get their children married, by a thousand searches and trouble borrow money; if not, they importune (their acquaintances), and collect what they think will suffice. In this way, they consider the completion of the marriage of their offspring to be a thing of the first importance. If after the marriage of the boy he has no means of living, he is then necessitated to travel to a great distance in order to get some employment, and in a miserable plight traverses many countries. Some people then, after a year, and commonly not till after many years of absence, are able to enjoy the society of their wives: the heart of the wife is therefore sorrowful by reason of the separation, and during the time that the husband is absent she will perhaps form bad intentions; therefore it happens, that sometimes when the husband is removed the

wife commits wickedness, and takes no care to preserve her husband from shame and disgrace.

In the impassioned poetry of Persia, and also in the Hindee, Birj, and Bengallee, there are many poems regarding the anxiety and grief attendant on separation. The English consider a separation from their wives, like the above, as using them very tyrannically; and even in a religious point of view it is considered bad. In this case, assuredly, justice is on the side of the English.

After the English have made a sufficiency to maintain themselves comfortably, then during their whole life, even though it be extended to seventy or eighty years, they apply themselves night and day to add to their stock of knowledge, and never remain a minute idle. They are not like the people of this country, who repeat Hindee and Persian poems in praise of a mistress's face, or descriptive of the qualities of the wine, of the goblet, and of the cup-

bearer, and who pretend to be in love. These being occupied with their verses in praise of their mistresses do not sleep during the whole night, and by reason of their care turn night into day. They likewise employ themselves in writing Persian prose, the sentences of which are well weighed: they adopt a flowery style, write in very eloquent and forcible language, and make use of difficult idioms and words culled from the dictionary, by which they drown people's reflection in the whirlpool of astonishment. Now the Europeans laugh at this kind of poetry and prose, and account it useless; and being of opinion that the titles of these collections of poems coincide with the verses themselves, they set down their authors as madmen.

The English are naturally good managers: they never throw away their money, and reckon it a very disgraceful thing to be in debt. The middle ranks of society place their money in the hands of a banker, and receive the

interest of it monthly : the principal therefore remains untouched. They are such a calculating race, that it often happens that a wealthy man has only one man-servant to attend upon him, who shaves and dresses him ; besides the footman he has a female cook and a chambermaid, and for the horses there is a single groom : the whole business of the house, then, is carried on by these servants. The master's time is occupied abroad, in making excursions and in hunting : his wife takes charge of all the accounts, superintends the household expenditure, and has the general management of every thing.

Many rich people who have families keep no carriage ; when they require one they hire a bazaar carriage. People of rank, and even princes, do not think themselves at all lowered by walking the distance of a quarter or half a coss in the streets and bazaar, either during the day or night : taking a stick in their hand, they go abroad in plain clothes. They do not

resemble, in this respect, the rajahs and wealthy men of this country, who are attended by nukeeb, chobdars, esawuls,* foot and horse, rockets and standards, mahé muratib,† and great pomp. Now the English consider the profusion, and the ceremony and state of the Indian retinues, as a most absurd and useless expenditure of money, and laugh at the people of this country for being such fools and block-heads. They say, if any one (in England) were to appear with a pompous retinue, the boys of the city and bazaar would throw dirt upon his attendants, and would tauntingly clap their hands and throw stones.

Amongst mankind in general, virtues and vices are always found ; every nation considers some particular thing sinful, or the contrary.

Amongst the wise of Europe (or the English), to make use of the expression “ God

* Officers of parade.

† An honorary badge, being the figure of a fish.

damn me" is considered very sinful. However, this oath is constantly on the tongues of the common people, whether they be amusing themselves, fighting, or in a passion ; but there are many learned men and philosophers, who during their whole lives have never made use of this oath : for " God " means the Almighty, and " damn " his curse. In like manner, Mus-
sultans make use of the term " lanutoollah " (the curse of God), which is very wrong and highly improper. The religious amongst the Nazarenes say, that the pure name of God is only to be made use of in private during the time of prayer, and that it is highly disrespectful to make use of it in the public streets and bazaar, and every hour, and on all occasions.

Again, amongst noblemen and people of the middle class of society, it is considered very wrong for one man to call another a liar or a thief. If during a dispute the one party call the other a thief or liar, it then becomes necessary that they both go out and fight with

pistols : if, however, one of them refuse to fight, he is always after regarded as a coward ; both high and low tauntingly reproach him, and he cannot again show his face amongst his companions. If one of the parties happen to fall in the duel, the other is obliged to fly to a foreign country, where he remains a short time. The people of this nation consider their honour dearer to them than life itself.

Many people in gambling lose all their property and effects, as their household furniture, house, garden, &c. ; they are, therefore, accounted uncommonly foolish. But what is strange, they still continue the same course ; for it sometimes happens that they win as well as lose, and, considering this occupation in the light of trading by sea, they try their luck in it. Some few there are who acquire riches by games of hazard, but how many are ruined and sunk in poverty !

The East India Company. The meaning of the word ‘ company ’ is a number of persons

united for the execution of any thing. In England there are many companies, who all pay tribute to the king.

The East India Company consists of thousands of proprietors, but the directors alone have the management of every thing: they are twenty-four in number. It is their business to consult regarding the government of their territories, to examine papers, and to calculate the profit and loss. After having been two or three years in office they are changed.

The Company, being merchants, are of an inferior grade and rank to the King's ministers; and it is well known that when a captain of his Majesty's service comes to India he accounts himself far superior to a Company's colonel.*

* This feeling is not so prevalent now as formerly, and would cease altogether, if King's officers were allowed to share situations of emolument with the Company's. When any thing is to be done, European troops get all the *hard knocks*: and it must necessarily excite jealousy and envy

When the ships of the Company arrive in England they are exempted from duties. However, there is a great search made for merchandize (among the effects of the passengers); as Bengal cloths, silks, opium, &c. No private individual is able to take these articles to Europe without first paying a heavy duty. Even a nobleman will have all his effects seized, and be fined besides in five hundred rupees, if a silk handkerchief, a tolah* of opium, or a piece of silk, be found in his trunks. In like manner this happened to me. I had a number

in the breasts of his Majesty's officers to see the Company's enjoying the sweets of the service, whilst they are excluded from almost all staff appointments, being thereby deprived of every stimulus to exertion, as they have no hope of meeting a substantial reward. However, it ought not to be concealed, that, owing to the difficulty of managing European soldiers in the east, the removal of King's officers from their corps would be attended with great hazard.

* 1 Tolah is=Gr. Tr. 179.6666.

of handkerchiefs in my trunk, and in that of Mrs. Peacock a piece of mushujur was discovered, as I have formerly mentioned: for this reason all the effects of Mrs. Peacock and Captain S., along with the packet itself, were detained at the Custom-house for fifteen days; and even after we had arrived in London, our effects were not released for a month. The matter underwent an investigation in a court of law; (and it came out) that a Custom-house officer, being in a state of intoxication, had behaved rudely to Mrs. Peacock, and had struggled with her. In consequence of this having occurred, Mr. Peacock's things were given up to him. Concerning my handkerchiefs, the gentlemen of the court said, 'This is but a small matter, and they were not brought here for sale. The Moonshee being a Hindoostanee, and never having been in England before, is of course unacquainted with our manners and customs; we therefore pardon his offence.'

When it becomes necessary, and the Company want aid, they petition the king for troops. The ministers of the king, having agreed to their request, allot a portion of the army for their service. The Company alone pay these king's troops. If, whilst serving the Company, any of the soldiers become weak or sick, or get wounded, they are fed and clothed as usual, until they are again fit for duty; and medicines are given them, and they are taken every possible care of. For the protection of the Company's fleet, seven or eight ships of war are allotted, which are placed under the command of an officer of rank, called an Admiral. During the voyage, the king's ships are always prepared for fighting. In the same manner as the above, all European nations assist and aid their several companies.

1. *Impatiens balsamica.*
 2. *Polyanthus tuberosa.*
 3. Common rose.
 4. The cockscomb flower.
 (amaranthus)

CHAPTER XVI.

Of the Food of the English—Of Flowers—Inns—Manner
of Travelling—Agriculture—Horses—Wild Animals—
Dogs.

I WANT ability to enumerate all the different articles for eating and drinking which can be procured in England.

“If you wish to get fowl’s milk, you can procure it there.”

Though there are great varieties of flowers in Hindoostan and Persia, yet even in England I saw the ghool mhendee,¹ shubbo,² goolab,³ taj-i-khooroos,⁴ lalah,⁵ nafurman,⁶ gend,⁷

¹ Impatiens balsamica.

² Polyanthes tuberosa.

³ Common rose.

⁴ The cockscomb flower
(amaranthus).

⁵ Tulip.

⁶ Unknown.

⁷ Marigold.

belah,⁸ mograh,⁹ nurgus,¹⁰ joe,¹¹ and chumbelee.¹²

Besides these, many white, red, yellow, and blue flowers, whose names I am unacquainted with. There is one, however, the gool-i-carnation, of a red colour, concerning which I recollect the following couplet in praise of a mistress :

“The rose is red, the violet’s blue ;
Carnation’s sweet, and so are you.”

I observed thousands of roses, which were all very large ; and in other countries I never saw such large roses.

The country is so well cultivated, that there is not a biswah,* or even a yard of ground, on which crops are not raised, as I have formerly stated. I travelled both in England and Scot-

⁸ Jasminum zambas.	¹¹ Jasminum auriculatum.
⁹ Double Arabian jasmine.	¹² Unknown.
¹⁰ Narcissus or the eye of a mistress.	

* 20 biswahs=1 katha ; 20 kathas=1 beegah ; and 1 beegah=120 feet square.

land, but I never saw an extensive plain without cultivation, nor one where an army of ten or twelve thousand men, or even one thousand or five hundred men, with their followers and effects (like as in this country), could halt (in consequence of the abundant cultivation).

In England, at every stage there is a large and extensive house of accommodation, where corn and hay (for the horses), and meat and drink for the people, can be had. The traveller has no trouble as to cooking, and every thing will be provided for him; and if any one should be desirous of having a *consors lecti*, even that accommodation can be afforded.

There are stage-coaches, which change horses every five or six coss, and these coaches travel both night and day; and whatever sleep or rest a man may require, it is only got whilst sitting in the conveyance. The ground is passed over so rapidly, that in a day and a night seventy or eighty coss are traversed. At the different

inns where they stop, both breakfast and dinner are ready waiting them. (The coach) stops until breakfast or dinner is despatched; but a quarter of an hour is all that is allowed.

At every inn many horses are kept: when, therefore, a person undertakes a journey, he goes first of all to the inn, and pays beforehand the amount of fare, according to the distance he has to travel.

The post-coach is a large vehicle, in which four persons can travel sitting face to face; they travel in the same manner as was before described. Poor people usually hire horses and travel in that way: those in very indigent circumstances are of course obliged to walk.

The husbandry is dissimilar to that of this country. The soil in England is commonly poor and stony: a rich soil is seldom met with. First of all, the ground is cleared by picking up the stones upon it; then the dung of cows and

horses, being mixed with straw, is spread upon it: after this, with great labour they prepare it for receiving the seed. They raise every variety of grain on ground prepared as above.

I saw in many different places a white earth, which in English is termed chalk; also a good deal of that red earth which the Hindoos name *geroo*.

The usual mode of agriculture is as follows: For four months in the year, during the winter, the ground is bound up with frost. In the month of Jet,* the sun being in the constellation Aries, its heat causes the ice to become water, by which the earth is moistened. The farmers then plough up the soil, some using a two-horse, and others a four-horse plough: they then sow the seed of barley, &c.; and in four or five months the grain is ready for the sickle.

* Name of a Bengallee month.

In England, rain falls in a greater or less quantity during twelve months of the year, but there is only one crop raised annually. It is different in Hindoostan, in which there are two crops annually : one the *rubbee* harvest, the other the *khureef*.

The horses of England, as to bulk and height, would make two of the horses of India : much more work is got out of them too : their price is also less. The lower order keep horses for their carts and ploughs, and for carrying burdens. The work which the people of this country do by means of oxen, asses, camels, and buffaloes, is performed in England by horses alone. The English, when they hear that the people of India use bullocks for riding upon, for carrying burdens, and for dragging carts, are greatly amused and wonder at it.

The roadsters and race-horses are very fleet : they are not so fat as the others. In England,

Arab and Persian horses are held in great estimation, and fetch high prices.

In England there are neither tigers, wolves, leopards, bears, rock-snakes, serpents, lynxes, nor jackals. They say, however, that formerly there were different kinds of carnivorous and troublesome animals, which occasioned annoyance to the people ; therefore a certain number of men were appointed to traverse the forests and hills : these exterminated the dangerous animals, so that there is now no vestige of them. However, the deceitful and cunning foxes contrived to save their lives, by concealing themselves in holes.

There is a story exemplifying the slyness and cunning of the fox, which is current in England. A certain person who lived in a town, having constructed a wooden house ten or twelve cubits in height, kept his ducks in it, and always carefully fastened the door at night. A fox lay constantly in wait, at a short dis-

tance, to carry off the ducks, and was continually on the watch to do so. One night the owner of the ducks inconsiderately left the door untied, and proceeded homewards, and the door remained open like the eyes of a lover (at night), resembling likewise the doors of the generous. The crafty fox, having now got an opportunity, quicker than the lightning or wind, entered the house, and laid hold of the necks of the ducks in such a manner that they could not make a noise. He then carried off the whole to a distance, and buried them in a sandy spot, and smoothed the ground over them; in this way providing for himself a magazine of provisions. Good God! what foresight the European foxes have, regarding their living! Alas, alas! for we neither lay up a store for the present life, nor for our future state. In the morning, when the owner of the ducks came, he could not see a single one, at which he was

greatly surprised. A number of people then collected, and they all commenced searching in every direction for the ducks ; at last they came to the place where they had been buried, and observing a feather of one of them appearing above-ground, they pulled up one of the dead ducks : they then dug up the ground and found the whole flock. The owner was very sorrowful, and grieved at what had happened.

Elephants, camels, &c. are sent to Europe from this country, and are kept in a large building. The people of England consider these animals as very extraordinary creations ; they therefore flock from far and near to see the spectacle. They first give at the door of the building one or two rupees, and then go inside and see the exhibition. This, then, is another way of raising money.

The dogs of England are greatly celebrated : they are taught to perform many wonderful and

surprising things, which the common people of this country do not believe a word of.

I saw many varieties of the dog species, both small and great, and water-spaniels and pointers, which (last) astonished me. One day I went out shooting on the plain near the city of Edinburgh, accompanied by the son of a Mr. Serjeant and a gardener: it was in the month of Katut, when the barley and wheat are cut down. Mr. Serjeant had with him a small pointer, which kept ahead of us at a short distance off; we followed after him. The dog hunted about in every direction for game, which he endeavoured to discover by the scent, but he was unsuccessful in finding any. All at once, however, we came upon a field in which there were ten or twelve partridges feeding amongst the grass. The instant the dog scented them he stood still, at the distance of twenty cubits from them: at one moment he looked towards his master, and the next he depressed his head. Mr. Sergeant,

as soon as he observed him from a distance, knew that he was pointing at game. He then speedily advanced, but could not discover the birds in front; he therefore cast an angry glance at the dog, which advancing ten paces, stood still again; for he well knew the reason that his master was displeased with him, which was from not seeing the game, for (said he to himself), "My master thinks that I am deceiving him." Then Mr. Serjeant, having gone on a short distance farther, still could not observe any thing; he therefore again looked in an angry manner at the dog, which went forward a short way and again pointed. Mr. Serjeant continued to follow him: still there were no signs of the game, for they were amongst wheat stubble, which was very high; the birds were therefore completely hidden by it. The dog's master then got into a great rage, and the pointer, being afraid of his life, ran in upon the game, on which the covey immediately rose. Mr. Serjeant fired and brought down a brace

of birds; the gardener likewise knocked one down. Mr. Sergeant knew that Mussulmans will not eat meat that has not been regularly sacrificed,* he therefore brought the three partridges to me and desired me to sacrifice them: after I had done so he gave them all to me. When I came to eat the game, I found the meat to be very tasteful and savoury. Captain S., upon hearing that we had bagged some partridges, and also the manner in which they had been disposed of, said in a bad humour, "You
 " had better have given me one or two of them,
 " for they are eaten by our caste." I replied,
 " If I had known that, I would have sent
 " you the whole three."

* Whilst cutting the throat of a bird, Mussulmans repeat the following sentence :

" Nouae to un uz baha be hazil teiur,

" Bismillah ulla hu ickbur."

" I intend to sacrifice this bird in the name of God the Almighty."

For hunting the fox and hare, larger species of dogs are used. Truly there is a great resemblance between the natures of dogs and men, which is shown in the way the former hunt.

The manner in which the rich hunt with large dogs is as follows:—A number of people subscribe, and keep perhaps a hundred dogs. When there is to be a hunt, a hundred or fifty men assemble on the plain, every one mounted on a fleet steed. The huntsman, taking the dogs along with him, is also mounted: he carries a horn in his hand. The pack is then let loose, and the dogs separate and beat about in the jungles and on the common, in search of the game. When the huntsman sounds his horn, although the dogs be ever so far off, the moment they hear the blast they immediately collect round him: again, upon his making a sign, they go off in search of the game. When a deer happens to be started they follow after it, and never give up the pursuit. During the

chase the horsemen follow the dogs constantly, and without the least fear, even to the distance of ten or twelve coss ; they never pause a moment to take breath. If they come to a ditch on the plain, or a wall or fence the height of a man, or even more, they cause the horse to clear these obstacles, and until the death of the stag they never allow themselves any rest.

It is well known that the English, particularly the wealthy among them, begin to teach their sons riding at the age of four years, and till their old age they take constant exercise on horseback. They account fatigue and laborious employment honourable, and reckon laziness and indolence highly disgraceful. How different, in this respect, are the great men of this country, who employ themselves in eating poolaos,* in drinking water cooled with saltpetre, and recline on soft velvet cushions and

* A particular mode of preparing a curry and rice.

couches, and walk about slowly in a mighty consequential manner. They are always reposing themselves and giving themselves fine airs. Of a truth, that country in which the soldier, the great and the low, are affected and effeminate in their manners, will assuredly be subdued by a brave nation and a warlike people.

“The person who strikes with his sword, his name becomes current.”

The country will depart from the hands of those people whose manners are luxurious and unmanly :

“Oh my life, a conceited man is not ornamented by ambition.

“Those people only, who are brave and enterprising, keep their feet on this plain.”

tempting me (as in the following manner).—
 “At present there is no one in England who
 “understands Persian; many great men will
 “therefore read Persian with you, by which
 “your interests will be greatly advanced. A
 “remittance will be constantly sent to Bengal

CHAPTER XVII.

Of the Differences that arose between Captain S. and the
 Author—The reasons for his leaving England—He
 arrives in India—Conclusion.

AT this time, among the people of England
 there were none who could either write or read
 the Persian language; however, many were
 exceedingly anxious to learn. This being the
 case, Captain S., Doctor Fulton, Captain Steel,
 and other great people, having first consulted
 together, then said to me, “You had better
 “remain in England for some time (as a
 “teacher).” After this Captain S. was con-
 stantly saying (the same thing) to me, and
 bringing messages from others, and continually

tempting me (as in the following manner).—

“ At present there is no one in England who
 “ understands Persian ; many great men will
 “ therefore read Persian with you, by which
 “ your interests will be greatly advanced. A
 “ remittance will be constantly sent to Bengal
 “ for the support of your wife and children ;
 “ and if one woman of your religion be not
 “ enough for you during the time you remain
 “ here, you can have a couple : do not be
 “ uneasy about this.”

At first, when he began to hold this sort of conversation with me, I imagined that it was merely intended as a trial of my temper ; I therefore never returned any answer. When, however, his importunities exceeded all bounds, and when his people began to taunt and asperse me on account of my faith and religion, thereby annoying me greatly, and saying to me, “ Come
 “ and eat along with us ;” also when Captain S. wished me to travel about in company with him, then I immediately began to doubt if

Captain S.'s civility and friendship would continue. Therefore, relying on God's assistance, I began to return suitable answers, consistent with the tenets of my religion. I said, "Poverty in my own country is much better than wealth in this, and I consider the dark complexioned women of Hindoostan far preferable to the fairy-faced damsels of England."

Captain S. then said, "I intend to travel, and to take you along with me. We will visit the different countries of Europe, and both you and myself, from seeing the curiosities and spectacles of the different countries, will be benefited and instructed."—

Now Capt. S.'s real intention in travelling was this: ignorant people, upon seeing me dressed out in my usual manner, supposed that I was the brother of some Nouab or other in Bengal, and that Captain S. having been in Bengal, had become so great a man that he was accompanied home by the brother of a

Nouab. For (on my account) his name was greatly celebrated, both in Edinburgh and in the towns in the neighbourhood, and by making a tour with me he thought to add to his reputation.

To his proposal I replied : “ I am certainly
 “ very desirous of making the tour of different
 “ countries, and of seeing the curiosities and
 “ *varieties* which they contain, provided my
 “ servant be allowed to accompany me for the
 “ purpose of cooking my victuals.”

Captain S. answered : “ You and I will
 “ travel together in one carriage, but to hire
 “ a separate conveyance for your servant would
 “ be attended with a very heavy expense : it
 “ will be far better if your servant remain here,
 “ and that you and myself eat together.”

To this I replied : “ It would be in direct
 “ opposition to the faith of Islam to sacrifice
 “ our religion for the sake of the world ; you
 “ must excuse and pardon me for not comply-
 “ ing with what you desire.”

Then said Captain S. : “ I know the pre-
 “ cepts of the Mussulmanee religion on this
 “ head, which are, that when a person is on
 “ a journey he may live in whichever way
 “ necessity compels him ; it is immaterial in
 “ what way.”

To this I answered : “ I have my free choice
 “ to live in whatever way I like ; there is no
 “ compulsion in the case. What is meant by
 “ ‘ being compelled by necessity ’ is, that if any
 “ one be in bondage, or forced, or the misfor-
 “ tunes of hunger and famine befall him, he
 “ may then subsist in the best way he can,
 “ without any disgrace. But on this head the
 “ doctors of our religion say, that it is highly
 “ praiseworthy to sacrifice life itself for the
 “ sake of religion ; and that, in every case,
 “ it is necessary and expedient to refrain
 “ from committing those acts which the
 “ law forbids, in order that the world may
 “ not have the power to ruin our religious
 “ principles.”

To be brief, between Captain S. and myself there were constantly conversations like the above occurring. The Captain thought (I suppose) that I replied to him in the manner I did by reason of my folly, and from being proud of my religion ; he therefore imagined that necessity would compel me to eat with him after a fast of a couple of days, for he thought it would be impossible for me to do otherwise. He in consequence made trial of his plan, which occasioned a world of trouble to me for a fortnight. However, I was supported by a kind Providence, so that my health was not at all injured by it. The narration of the above is as follows :—

At the time I am speaking of, there was in England a dispute between those who had been members of the council in Calcutta : they even submitted the cause of quarrel to the decision of a court of law. Some of them were suspected of having taken bribes from Nouab Muzuffur Jung, Mahrajah Nund Koomar, and

from Mahrajah Douhar Ram. In order to substantiate this accusation by the examination of witnesses, Captain S., Captain Steel, and Mr. Peacock, being lately come from Bengal, were summoned to attend the court. At this juncture Captain S. tormented me to go along with him, and said : “ I have got a number of Persian letters by me which are required to substantiate my evidence ; therefore, it will be necessary for you to go along with me, in order to read and translate these letters.” I excused myself, on the plea of not being able to go without my servant, and the inconvenience I should be put to from not being able to eat meat ; but he would not listen to my excuse, and said : “ In order to take your servant along with us, it will be necessary to hire a separate conveyance, which will occasion a delay of five or six days, and I am ordered to appear in the court in London three days hence ; therefore, it is now too late to send for another vehicle : you alone, then, must come

“along with me, somehow or other.” What could I do? I was obliged to inconvenience myself: I therefore reconciled myself to the wishes of the Almighty, and getting into the carriage with Captain S., we pursued our journey, merely taking with me my hooka and a small quantity of tobacco.

After we had travelled constantly for a day and a night, we halted at an inn. I then prepared with my own hands some sherbet and drank it; and having made my dinner of a few almonds, raisins, and dates, I swallowed two or three mouthfuls of water. When Captain S.’s dinner was placed on the table, he sent for me and said: “The dinner you see before you
“consists of fowl and mutton, with wheaten
“bread, which food both your and our castes
“eat, and there is none of that flesh here
“(swine’s) which is forbidden to your people.
“There is very little difference between cut-
“ting the throat of a fowl and strangling it.
“Besides, in slaughtering a sheep you cut

“ through the skin and divide half the neck of
 “ the animal: now we do exactly the same;
 “ we never think of eating an animal which
 “ has died a natural death: therefore, then, why
 “ do you consider it disgraceful to partake of
 “ our food? You are purposely like the fools of
 “ Calcutta, and make a blockhead of yourself,
 “ and with your trifling behaviour you subject
 “ yourself to great trouble and inconvenience.”
 I replied: “ Your caste are certainly possessors
 “ of a book of revelation, therefore are better
 “ than other nations who have not got a sacred
 “ volume. However, you are allowed to eat
 “ the food prepared by the hands of these peo-
 “ ple, provided they are cleanly and do not
 “ make use of impure vessels;* but (for a Mus-
 “ sulman) it is not lawful to eat meat that has
 “ not been sacrificed by the hands of a Mussul-
 “ man. In sacrificing, it is not merely the

* An allusion is here made to the Pariah cooks em-
 ployed by Europeans in India.

“cutting the throat of the animal, but the
 “prayer must be offered up likewise, and ablu-
 “tion must follow, all which cannot be done by
 “any other than a Mussulman. Besides this,
 “you are in the habit of eating your food with-
 “out the accompaniments of spices, ghee,* and
 “salt; in consequence of which an offensive
 “odour arises from your meat, which is very
 “disagreeable to our olfactory organs; there-
 “fore, then, how can we swallow such food?”

Whilst I was making this speech, the Cap-
 tain knitted his brows and said: “You Mus-
 “sulmans are possessed with an idea that
 “we are gross feeders.” To this I replied;
 “By what I just said, I had no intention of
 “making out that you were gross feeders;
 “neither was any insult intended. (I simply
 “stated, that every country has its own pe-
 “culiar customs and usages; therefore the
 “food of every nation is pleasant to the taste

* Clarified butter.

“ of the people of that nation, though to a per-
 “ son of a different country it may be unpalat-
 “ able. Between your manners and customs
 “ and ours there is the distance of the west and
 “ east.”

In fine, the oven of my stomach, from the fire of hunger, became immoderately heated ; and the kettle of my belly, from increase of appetite, began fiercely to boil. From the food which I had eaten, consisting of a small quantity of almonds, &c. and the sherbet which I had drank when I first arrived at the inn, my appetite was rendered more keen.

When we arrived in London I was nearly fainting, and until the second watch of the day I remained without sense. I was like a corpse, being deprived of all motion. In this condition I was discovered by Captain S.'s servant, who thought I had actually expired. He went and told the Captain, who came to me in a great fright, and, awaking me from sleep, asked me how I felt myself ? I replied : “ I am well

“enough ; I only feel very weak.” Then Captain S. ordered his servant to bring rice, a fowl, spices, &c. and, weak as I was, I killed the fowl and roasted it. I also cooked a small quantity of rice, and ate it along with the roast. I then lay down and slept till six in the evening, and next morning arose perfectly recovered. I remained a week in London, during which time I dressed my victuals with my own hand. Four of us then got into a coach and we arrived in Edinburgh.

A second time Captain S. took me along with him alone (*nolens volens*) to a town in the Highlands, the chief Magistrate of which was Captain S.’s elder brother. This town was at some distance from Edinburgh. We remained there three days and nights, during which time my condition was similar to what has been already described.

One day Captain S. said to me: “I was
“twenty years in Bengal, during which time
“I became well acquainted with the manners

“ of Mussulmans. I have lived with Nouabs
 “ and the sons of noblemen, and was con-
 “ stantly in the habit of drinking and eating
 “ with them. (Now I observed) that the su-
 “ perior order of Mussulmans, though they
 “ were ashamed to drink wine before people,
 “ saying, ‘ We never think of drinking wine,’
 “ yet as soon as strangers had retired they
 “ snatched the goblet from the hands of the
 “ cup-bearer and quaffed off the liquor, and
 “ said, ‘ Wine is an excellent thing; in the
 “ universe there is no other delight to equal
 “ it : Mussulmans are forbidden by their re-
 “ ligion to indulge in drinking before people ;
 “ for if we drink before strangers, assuredly it
 “ is a disgraceful thing ; however, to drink in
 “ secret is of no consequence whatever.’ Now
 “ you (Itesa Moodeen) are not a man of rank,
 “ neither are you descended from Nouabs or
 “ from Princes, besides you are alone in this
 “ country, and there is no man of your caste
 “ to note your good and evil actions ; therefore,

“ then, what is the reason that you abstain
 “ from eating our meat and drinking our
 “ wine. The only reason that I can discover
 “ is this : you are a Bengallee, and the Ben-
 “ gallees of Hindoostan are notorious for their
 “ folly and stupidity.” To this I replied : “ A
 “ man is not rendered either noble or illustri-
 “ ous merely on account of possessing worldly
 “ wealth. True nobility consists in acquiring
 “ knowledge, in leading an upright life, in
 “ obeying the laws, and in striving to please
 “ God and the prophet. If men of rank, from
 “ pride of wealth, or from being tempted by
 “ the devil, act contrary to the precepts of
 “ religion, they are assuredly highly culpable ;
 “ and it is not necessary that a poor Mussul-
 “ man obey or be subservient to a man of opu-
 “ lence, when he wishes him to disbelieve in
 “ the injunctions of God and the prophet.
 “ What are, in fact, worldly riches ? If the
 “ son of an angel or of a prophet be irreligious
 “ or wicked, and if, on the other hand, a poor

“ canvass-dresser or a beggar act uprightly
 “ and continue faithful, then in the eyes of
 “ the doctors of our religion the son of the
 “ angel or prophet will appear worthless and
 “ vile, whilst the poor but faithful man’s con-
 “ duct will be reckoned very honourable and
 “ good. As Pharaoh wished to be considered
 “ a God, and did not regard the injunction
 “ of Hussurut Moosa (with whom be peace) ;
 “ even although he was wealthy, and a king,
 “ yet the people (to this day) curse him, and
 “ consider his followers unbelievers. This
 “ being the case then, the common people act
 “ wickedly when they obey the orders of the
 “ irreligious from a hankering after worldly
 “ wealth, and when they grow careless about
 “ religion in order to please great people, who
 “ do not keep the fear of God before their eyes.
 “ But all Mussulmans are noble and of illus-
 “ trious origin, for they are sprung from the
 “ prophet, his companions, and the caliphs. It
 “ is not necessary for me to describe their illus-

“trious birth or exalted rank, which are so
 “well known. And, amongst us, poverty and
 “indigence are not accounted disgraceful. Po-
 “verty is even reckoned honourable, because
 “our prophet (with whom be the blessing and
 “peace of God), and all his companions, es-
 “teemed the slipper of the beggar and his
 “wooden shoe, as equal in value to a royal
 “crown or a cap of command. They kicked
 “aside worldly property and wealth : therefore
 “their descendants, being of the same way of
 “thinking as their ancestors were, are not
 “ashamed of poverty, and they consider reli-
 “gion to be far better than sublunary matters.
 “Although they (the religious poor) may seem
 “in the eyes of the wealthy, and people of a
 “strange caste, to be miserable and contempti-
 “ble, yet they are always accounted respect-
 “able by Mussulmanee kings and nobles, by
 “whom they are exalted and honoured. All
 “that I have said can be proved to be true, by
 “referring to chronicles and books of history.”

“ After the demise of Hussurut the prophet
 “ (with whom be the blessing and peace of
 “ God), Aboo Bukr Sudeek, Oomr Farook,
 “ Oosman Been Ufan, and Hussurut Eben
 “ Alee Talib (on all of whom be peace), occu-
 “ pied in succession the throne of the caliphat.
 “ After Hussurut Alee, Hussurut Imaum Hoo-
 “ sen (with whom be peace); after whom
 “ Mavia ornamented the throne of the caliphs,
 “ when the dignity of Caliph descended to
 “ Eseed, Mavia’s son. He knew that the
 “ caliphat was the right of Hussurut Imaum
 “ Zeenool Abudeen (with whom be peace), the
 “ son of Hussurut Imaum Hoosen (with whom
 “ be peace), in order therefore to make him
 “ assume the title he gave him great annoy-
 “ ance ; but the Hussurut (Zeenool Abudeen)
 “ would not agree to it, but said, ‘ that poverty
 “ and indigence are the inheritance we derive
 “ from our ancestors, we must also pray to and
 “ serve God : riches and the dignity of Caliph
 “ are mere secondary considerations.’ After

“ this the office of Caliph came to the son of
 “ Oomeia : then Allee Abaas held it ; after-
 “ terwards Hullakoo Khan, descended from
 “ Chungez Khan, who subdued many countries.
 “ To him succeeded Shah Ismael, who was
 “ sprung from the kings of Suffavea, who again
 “ are descended from Hussurut Moosa Cazim*
 “ (with whom be peace) ; therefore of illustri-
 “ ous family and descended from prophets, he
 “ (Shah Ismael) became King of Persia. The
 “ Sultaunut of Room was then held by Alee
 “ Oosman. After this, in the time of Sultaun
 “ Mahmood Yuznavee, Hindoostan was sub-
 “ jected to Mussulmanee rule. Then the go-
 “ vernment of India came to the hands of
 “ Alee Shah Boodeen : to him succeeded King
 “ Umeer Timoor, who was of Mogul descent ;
 “ after him followed his sons and those of Shah
 “ Abaas. The kings of Persia are descended
 “ from the prophet ; so likewise is the Sultaun of

* His Highness Moses, the restrainer of anger.

“ Room, who is sprung from Hussurut Oosman
 “ (may God be pleased with him), and rules
 “ over the countries of Room, Syria, and
 “ Arabia, until this day.

“ To be brief, our ancestors were Sieds, and
 “ descendants of the Prophet, and some of
 “ them were of the families of the companions
 “ of the prophet and of the Caliph Asim.
 “ Assuredly, then, these people were heirs to
 “ the caliphat, and had a claim to the crown
 “ and throne ; but they gave up worldly ho-
 “ nours from a love of prayer, and a desire of
 “ acquiring knowledge, and contented them-
 “ selves in retirement with the food which was
 “ prepared for them : therefore the Sultauns of
 “ Hindoostan and the Caliphs of Room gave
 “ these people jaghires,* and allotted them pen-
 “ sions in every district and country. When
 “ the children of the Sieds began to increase,
 “ and had separated themselves in the countries
 “ of Persia, Hindoostan, &c., then the kings

* Land given by government in reward for services.

“ and rajahs of these countries showed them
 “ favour and honoured them greatly, but said :
 “ ‘ These people know they have a right to the
 “ caliphat and to kingly power ; therefore will
 “ perhaps wish to commence war or cause
 “ strife :’ and, in order to prevent their rising,
 “ other nations (with the exception of the
 “ Moguls) lessened the dignity and lowered the
 “ Sieds and Shaikhs in rank, so that many days
 “ after, when their descendants had become
 “ very numerous and had little to subsist on,
 “ they then began to desire service ; and the
 “ poor people among them, in order to find
 “ employment, travelled about to every country
 “ and city, soliciting the favour of the opulent.
 “ Thanks and praise be unto God, that these
 “ people (generally speaking) unto this day are
 “ firmly attached to the religion of their ances-
 “ tors. I am a poor man of the above caste,
 “ who have come to this country as a traveller
 “ (through your means), being allured by ali-
 “ ment. I am forlorn and friendless, and have

“ been subjected continually to hardships and
 “ the labour of travelling ; being therefore
 “ unable to help myself, I must wait the issue
 “ patiently.

“ Though the head of Zekeriah was sawn asunder, yet he
 uttered no complaint.

“ Though misfortunes happen to the sons of Adam, they
 will in time get over them.”

Captain S., having heard what I had said, was
 convinced (that I was right). Still, as is always
 the case amongst his countrymen, who condemn
 the poor and account the rich illustrious, he did
 not believe in all I had advanced, although I
 had given him suitable answers ; he therefore
 still continued to dispute with me, as he had
 done from the beginning. However, in my
 absence, he told my history to different people
 of rank, and praised me exceedingly, saying,
 “ During the whole time that I remained in
 “ Bengal, I never saw such a strict Mussulman
 “ as this man is. On the voyage he had a se-
 “ vere attack of flux, so that he was nearly

“dying. I was very anxious to administer a
 “small quantity of wine, by way of medicine,
 “but he would not taste a drop, and he reco-
 “vered (without it.)”

One day Captain S. asked me, “How is it that
 “you contrive to keep your health so well?
 “you have not been sick for many days.” I
 answered, “The grand secret is abstinence.
 “True it is, that when I set out for England I
 “was in considerable perplexity (on account
 “of the temptations that would assail me);
 “I therefore prayed to God, saying, ‘O
 “Lord! preserve me from drinking wine.’
 “After that I led a very temperate life, for
 “I knew that if I fell sick the English doc-
 “tors would prescribe wine for me to invi-
 “gorate me, for they consider it salutary.
 “But the Almighty had compassion on me,
 “and heard my prayer, so that I preserved
 “my health, and have had no occasion for
 “any medicine whatever.”

I remained in England for the space of

one year and six months, expecting always the arrival of the Great Mogul's letter.

When Lord Clive came to England, in order to show his esteem for his Majesty, he presented the gifts (with which he had been entrusted by Shah Alum) to the Queen, in his own name :* he therefore obtained an abundant share of the royal favour. He made no mention whatever either of Shah Alum's letter or message : neither did Captain S. make any disclosure regarding the above, for he placed great reliance on what his lordship had promised to do for him. When, however, he saw the deep game his lordship was playing, he said to me, " Lord Clive has completely deceived me."

Captain S., from not being acquainted with any of his Majesty's Ministers, and being afraid of falling under the displeasure of Lord Clive

* Itesa Modeen must have been misinformed as to this : Lord Clive was of too noble a nature to have acted as above stated.

and the Directors,* was unable to forward the business in any way.

Some time after, I discovered the reason why Shah Alum's letter had been concealed : it was as follows. At the time I am treating of, there was a dispute between the Ministers and the Company, regarding the possession of Bengal and other countries. The Ministers said, "The Company are only agents and merchants, what right have they to possess a country? The government and revenues should be placed in the hands of the King, and let the Company employ themselves in trading and trafficking." To this the Company replied : "During the wars of Nouab Soorajah Dowlah and Cassim Alee Khan, the factories we had in Bengal were all plundered, by which we sustained a loss of property to the amount of crores of rupees ; besides, we expended large sums in paying the troops ;

* Of the East India Company.

"and it was solely owing to the Company's
 "officers, who laboured hard and exerted them-
 "selves greatly, that the country of Bengal
 "was conquered. Therefore, then, according
 "to the agreement which was formerly made
 "between us and the Ministers, we are now
 "ready to give whatever sums of money,
 "and to pay whatever taxes, you demand (ac-
 "cording to the compact agreed to." Thus
 the dispute continued between the parties ;
 but the Ministers could not substantiate their
 claim, and their arguments would not hold
 good. In this state of things, Lord Clive being
 a well-wisher of the Company, after having
 consulted with the Directors, it was thought
 expedient to keep from the knowledge of his
 Britannic Majesty the letter of Shah Alum ;
 because, if it were to appear at this juncture, it
 it would greatly assist the Ministers in estab-
 lishing their pretensions.

Captain S. used every endeavour to get me
 to stay three or four years in England. I how-

ever declined doing so ; for I was so depressed in spirits at being separated from my native country and friends, that I cared little about acquiring riches or temporal advantages. At last Captain S. gave me in charge of Mr. M., who was formerly chief secretary in Calcutta, and permitted me to depart. I returned to Bengal in the year of the Hejira 1183, and in the month of Katuk, having been absent on my travels to Europe two years and nine months.

THE CONCLUSION OF THE WORK.

By the mercy of God, the preserver of the world, I (a sinner) travelled to England, and from my journey great advantages accrued to me, and I returned to my native country without loss or detriment; and for being permitted to revisit (my country) I gave praise and thanks to the Almighty.

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